

# MERCURY

WINTER NUMBER

The Wall Street  
Debacle

Confucius

Who Was Moses?

and

Dr. Plummer's

LITTLE ESSAY, EDITORIAL and  
RADIO PAGE

DECEMBER 1929

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VOLUME 14



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### CONTENTS

Astroscience and the Wall Street Debacle. GEORGE J. McCORMACK...	147
An Initiation, ( <i>Concluded</i> ). SVEND RAASTED. ....	150
A Little Essay on Benevolence. GEORGE WINSLOW PLUMMER. ....	151
Who Was Moses? CATHERINE VICTORIA THOMPSON. ....	152
Special Healing Dates. ....	157
Confucius. MATHER WHITE. ....	158
Propaganda. LAWRENCE TILDEN BRAMAN. ....	167
Mercury and the Minor Planets. CHARLES NEVERS HOLMES. ....	168
Speculation! <i>An Editorial</i> . GEORGE WINSLOW PLUMMER. ....	169
In Memoriam. <i>Edward Bryan Leshner</i> . FRANCIS MAYER. ....	170
Reincarnation. <i>A Poem</i> . BERTIE E. APPEGATE. ....	171
New Publications. <i>Rosicrucian Magazine; Cosmic Dawn,</i> <i>New Orleans Society</i> . ....	171
Let's Go! <i>Radio Page</i> . GEORGE WINSLOW PLUMMER. ....	172
Astrology and the Human Glands. GEORGE WINSLOW PLUMMER. ....	173
New Publications in Astroscience. ....	178
According to the Holy Writ. JOHN HAZELRIGG. ....	179
Book Chat. <i>The Editor</i> . ....	182
My Violin. ELSIE BELLE McLAUGHLIN. ....	190
Paragraf Truth. <i>Opportunity</i> . DR. SETRAC G. EGHIAN. ....	191

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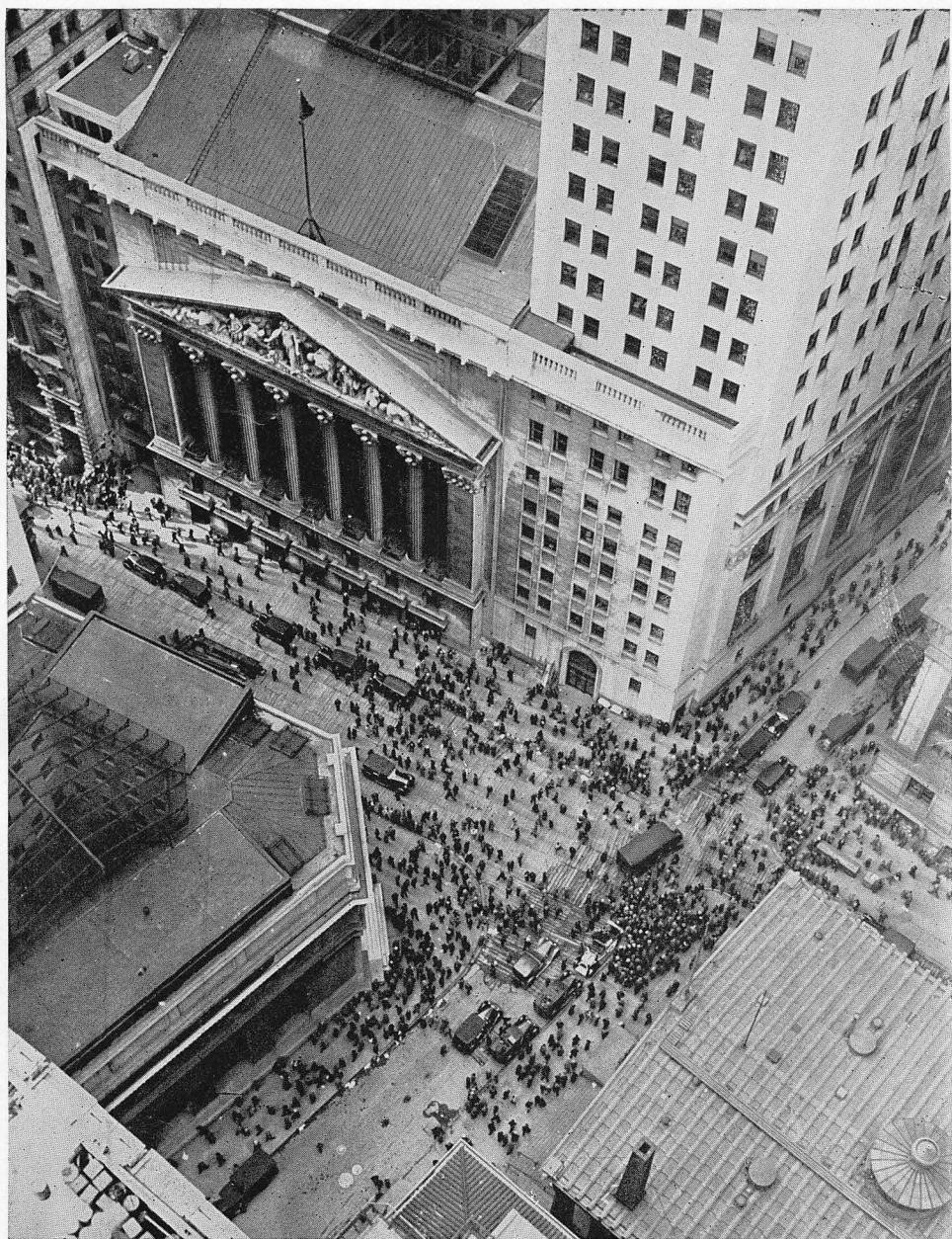
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#### THE CORNER THAT ROCKS A PLANET

Wall and Broad Streets look, in this unique air picture, as tho they were rocking themselves. The Stock Exchange is clearly shown. In the lower left corner is the roof of J. P. Morgan & Co., while in the lower right is the roof of the Sub-Treasury. This dizzy picture was taken on a dizzy day, October 24th, while the financial panic was on. At one end of Wall Street, Trinity Church watches placidly over the archdiocese of Mammon, while at the other end of the Street, the East River completes the pole of "Water and the Spirit." Wall Street is happy in a remarkable supply of water and, traditionally of course, the spiritual element is not unknown, especially in its fluidic expression.

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# MERCURY

VOL. 14, No. 4.

DECEMBER, 1929



## ASTRO-SCIENCE AND THE WALL STREET DEBACLE

Unseen Factors in the Crashes that Startled the World

By GEORGE J. MCCORMACK  
*President, American Academy of Astrologians*



HE impetuous decline of stock values in the Wall Street debacle, during October, was characteristic of the negative Uranian signature, and has added a new page to the scroll of financial history. Saturn, too, has starred in the hectic drama and is likely to be a more active participant during the next year as it tenants its own sign Capricorn—at one time squaring Uranus, at another period being opposed by Jupiter. When such configurations of major planets occur, we may look for abnormalities other than weatherwise.

During 1929, market fluctuations have responded more forcefully to planetary configurations afflicting Libra 9.00 to 10.00 degrees, and also the first degree of Taurus. In recent months these degrees have been particularly sensitive points in the organization horoscope of the New York Stock Exchange, a copy of which we have before us for reference. For obvious reasons, the elements of the forementioned stellar scheme are being withheld, save for the important degrees involved in our present observations. First, let us consider that the zodiacal sign Leo occupies the second

cusps of the chart governing Wall Street and that this sign is emblematic of banks and bankers who largely control market sentiment. By the same token, the Sun may be the significator of the Federal Reserve Board. Therefore, the Sun's directions and aspects with other planets are observed to exert an appreciable influence upon the financial or market trend. In this connection, the United States Horoscope will merit diligent study during the year ahead.

With reference to the serious market decline of March 26th may we cite the following as a result of our observations:

On March 28, 1929, the following planetary aspects were operating in the heavens. Mars was in quadrature aspect to Uranus. The Sun conjoined Uranus and squared Mars. Naturally, in view of these combinations, we should anticipate a violent break in the market. The Full Moon of March 25th, at 2:46 A. M., in Libra 4.09, squared and opposed Uranus, the Sun meanwhile forming a conjunction with the latter. The Sun and Uranus formed a parallel on the 26th when the spectacular decline developed.

The liquidation of stocks on May 27th is accounted for by the fact that Venus was transiting a critical Saturn point in the Wall Street chart. That Saturn's



tendency is to depress the market and induce dullness, and that Jupiter inclines to promote confidence and elevate prices, are both recognized facts. The "bulls" referred to in stock market parlance are the Jupiter element, while the "bears" are signified by Saturn. We might also apply to the bankers the nomenclature of "lions."

Of singular interest was the New Moon scheme of October 2, 5:19 P. M., 75th meridian, with 0.00 Aries ascending and the same point of cardinal signs on the other angles. Such stellar maps are harbingers of outstanding historical events. May we also point out that the lunations occur after the close of the market on the date mentioned. The conjoined luminaries tenanted the critical point of 9.13 Libra directly opposed to Uranus in the ascendant. *There* was an indication of excitement for you! The flood of liquidation culminated on October 3rd, precipitating the most violent break in prices since March 26th. This was the actual beginning of the October panic.

A comparison of the March 25th and October 2nd lunar charts with the New Moon figure of March 30, 1930, 0:46 A. M., will afford testimonies to ponder over. The latter map will disclose both lights conjoined again in the critical 9th degree of Aries, conjunction Mercury and Uranus, and in square aspect to Saturn. The deduction should be obvious. These charts in turn should be checked with the Full Moon figure (lunar eclipse) of October 7, 1930, 1:55 P. M. This occurs in square to the ascendant of Wall Street chart, and in the same angle to the Sun in the United States Horoscope, also opposing radical Saturn in the same map.

Jupiter received a trine aspect from the Sun, locally, on October 10th. An optimistic report concerning U. S. Steel contributed largely toward buoying the market sentiment on that date.

During October, in the Wall Street chart, the *directional Moon had progrest to an approximate conjunction with Saturn progrest in 1.00 Taurus*. This direction was of vital import inasmuch as the Moon governs the ascendant of the Stock Exchange's geniture. The Moon's

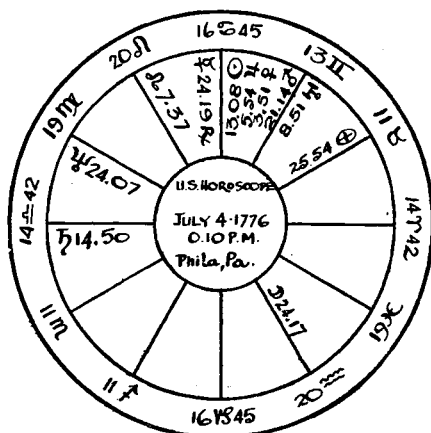
conjunction with Saturn explains the public's peculiar psychology and lack of confidence both of which had played so vibrant a part in the October slump. The lesser light transited the critical point of direction in 1.00 Taurus during the late evening of the 18th. A decline of prices followed on the 19th, Saturday, while Mercury also opposed Uranus near the sensitive 9th degree of Aries. The local Sun sextile Saturn was the steadying element that stayed the precipitate crash then threatened. Evidently the banks tendered strong support to the market under this configuration.

On the 23rd-24th the Sun transited the opposition of the progrest lunar-Saturn direction in 1.00 Taurus, and the market collapse. The Moon symbolizes the impressions of the public. Thus, while business and financial reports were essentially optimistic, the public responded to the bearish lunar-Saturn vibration. Again, while Venus was still three degrees away from the opposition of Uranus the Moon transited 5.00 to 8.00 Cancer, midway between both, thus setting off the spark of this opposition before its actual culmination—a shadow of the coming event. Here were two adverse stellar influences impinging during the same period. A selling wave developed on the afternoon of the 23rd, the turnover being 6,374,000 shares. Selling orders deluged the market on the 24th when a turnover of 12,894,000 shares set a new record to that date.

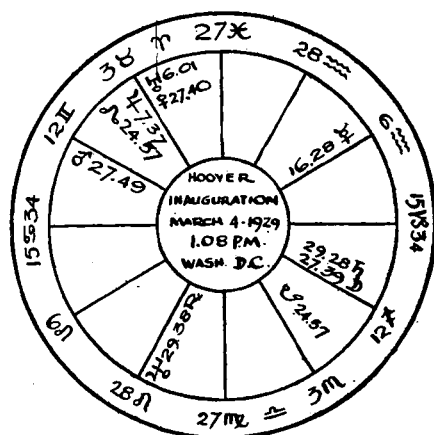
Venus opposed Uranus on the 27th (Sunday), then formed a parallel therewith on the 28th when the spectacular selling wave was renewed. A turnover of 16,388,700 shares was recorded on the 29th and the market average, based on forty representative rail and industrial stocks, declined 42 points, transiting 15.40 Gemini, was then semi-square to the directional Moon and Saturn in 1.00 Taurus during this period.

That this country is still prosperous and enjoying expansion is denoted by the transit of Jupiter thru Gemini. The same should hold true while this planet passes thru Cancer. But we must not overlook other testimonies, especially transits or lunations occurring over the 10th to the 14th degrees of cardinal signs





Horoscope of the United States  
July 4, 1776, 0.10 P. M., Phila., Pa.



Horoscope of Mr. Hoover's Inauguration  
March 4, 1929, 1.08 P. M., Wash., D.C.

during the next year, at least. Reasons will be explained hereinafter.

Studied from the astro-scientific viewpoint, such an intricate problem as stock potentials is not restricted to the stellar scheme for the New York Stock Exchange. Rather is critical examination dependent upon multiple testimonies shown in various horoscopic maps. Prognosis regarding all organizations must be derived first from the greater circles of which such organizations are component parts. Only thus may major causes be determined with any degree of success.

For example, in the Horoscope of the United States, for July 4, 1776, 0.10 P. M., Phila., the Sun's position in Cancer 13.08 is equivalent to, and thus intimately related with, the ascendant of the New York Stock Exchange. Therefore, this vital point in both maps should be observed carefully during May when it will be squared by Uranus; again during the last week of August, when transited by Jupiter, also mid-October when Uranus retrogrades to a square from 13.08 Aries. Furthermore a Full Moon enters into the scheme on October 7th. Saturn opposing this solar degree from 13.08 Capricorn on December 26, 1930 will be appropriate time to drag in the lemons and ask the probing committees to "lay-off" on investigations and not gum the works. Incidentally, when Saturn gallops thru Capricorn everyone is imbued with an inner desire to investigate something or somebody.

Venus is now directed to an opposition of the radical Sun in the National chart and this planet will square the radical Saturn during 1931. During June, 1930, the progrester Moon will quadrature the Sun and progrester Venus, following with a conjunction to Saturn in 14.50 Libra during July. Uranus, transiting 13.08 Aries, will square the Sun on May 3rd and oppose the directional Moon. And the Moon rules the 10th house in this chart.

When President Hoover was inaugurated on March 4, 1929, 1.08 P. M., at Washington, D. C., Cancer 15.34 ascended. The midheaven of the National Horoscope is usually the zodiacal point rising when Presidents take the oath of office on this date. In view of the similarity between the ascendants of the Stock Market and inaugural charts, the transits of Saturn, and Uranus to opposition and square of those degrees should be carefully observed, despite the expansion indicated by the transit of Jupiter over the same point. Considering the inauguration map, may we direct attention to the Moon, ruler of the ascendant (and incidentally it also rules the Stock Market chart, occupying the 6th house, in opposition to Mars and conjunction with Saturn. To the student who is conversant with horary rules this position and the aspects of the Moon should reveal an interesting picture—at least the truth that so many are now inclined to veil, or may not see for themselves.



In the figure, Uranus occupies the midheaven elevated above all other bodies. When the Full Moon of March 25th opposed this point the market break of March 26th quickly followed. On October 2nd, when the New Moon formed an opposition to this position, the October slump began with the heavy liquidation on October 3rd. It was written! Happily, the trine aspect from

Venus in the midheaven to the afflicted Moon is a constructive augury even tho the Body Politic is under handicaps.

It is singular how the same testimonies, indicative of a condition or event, will be manifested in the respective horoscopes of all concerned, regardless of whether they be organizations or individuals attracted by forces of sympathy to the one cause.

## AN INITIATION

*(Continued from September MERCURY)*

By SVEND RAASTED



HE day was vibrant with force, unfolding nature in its fullest. And I perceived the marvelous Equilibrium, even in the most contrasted diversities, for a moment being caught up in the Supreme Union between the Infinite Great and the Infinite Small, in That Union becoming None and All.

"As above—so below";—and the Kingdom was crowned in Equilibrium.

And as the Sun moved across the Sky of Gold, all was Harmony in "their" tremendous equilibration.

As Venus and Mercury had been the morning stars, so Mars and Jupiter arose on the evening sky as it turned from its hue of Gold into a Dark Vermillion, gradually changing into a Dark Blue, shadowing forth the impenetrable Darkness of a Night, in which the violent forces of All-Creation were to battle with the Light of an Everlasting Day.

Before the threatening clouds of the approaching storm had eliminated the last ray from the Evening Stars, I lookt back with a last look of introspection, seemingly feeling the approach of a perpetual night, in which there might be no light to be guided by, neither forward nor backward, neither to the right nor to the left. And as I thus lookt back over the winding path of attainment, that, which had been Splendour and Victory, became Strength thru their equilibration; and as that Strength expanded, and as the threatening Blackness of the coming Night approacht, gradually separating All from I, That Strength became transmuted into Loving Mercy,—embracing all.

The last speck of Light vanisht.

On the loneliness of the Self, the luminous finger of Knowledge unmercifully wrote in language, in figures, in symbols, at times proving the logical reason of the existence of the Self and all its consequences; at other times equally proving the illusionary, fantastic and illogical reason of the existence of any Self; ever contrasting, ever holding forth the just reason for the one as well as for the other of the appearing Opposites.

In this Night of Eternity, the Self, utterly alone, utterly in the hands of all that out there, depending entirely upon its accumulated experiences in here, flings itself out in this Abyss, pitting its faith on its realization that the Power is ever One, NOTHING MATTERS in "their" Equilibrium.

The Nightmares of Eternity are hurled mockingly against this realization. The seeming reality of power, as contrasted one against the other, is offered as the great price for this supreme test. All but for a flash of doubt.

As the Elements continuously find their prey in Equilibrium, their forces being compeld to center in Equilibrium, all become consumed in Unity, in which Unity a Light is born,—shadowless in its form,—pure in its understanding,—concealed in its blinding Blackness. The Self has lost itself in the Great Sea;—a Soul has found itself, becoming One in the Motherhood of Spirit;—the Father and the Mother have conceived a Son.

I. H. H. I.



# A LITTLE ESSAY ON BENEVOLENCE

## Not a Preachment But a Study of a Big Principle that Keeps the Milk of Human Kindness from Curdling

By DR. GEORGE WINSLOW PLUMMER



LOT of excellent folk confuse benevolence with philanthropy and the late Elbert Hubbard used to define a philanthropist as "one who purchases his self-gratulation at the expense of his self-respect. It was and is a good definition.

The complacent philanthropist can issue checks for various excellent enterprises and welfare uplift stunts and if he keeps at it long enuf and hard enuf his work will be commenorated (usually by his estate) in a granite watering trough in the public square of his home town.

After all, however, the philanthropist has only given back to his home or adopted town a modicum of what he has taken out of it. He stands out from among the many simply because the many have not done the same thing to the same extent, either from economic inability to do so or from lack of interest—in themselves.

The philanthropist seldom has any intimate personal knowledge or understanding of the needs of the recipients of his gifts. Being busily engaged in acquiring the means, he accepts the reports of his agents and investigators and his deeds are so arranged that they usually make the Elizivir headlines on the front page of the local daily.

Rarely is a philanthropist a true benefactor or benevolent because there is one thing that he does not give; one thing far greater and of more real worth than all his money or buildings—*himself*, plus warm, human sympathy based upon personal knowledge and understanding.

Benevolence does not consist in being a good provider in family life nor a generous contributor in public life, for

both these attitudes are, in the great percentage of instances, based upon a vivid sense of *duty*. Duty and benevolence are as far apart as the North Pole from the South Pole.

Benevolence s academically defined as the "disposition to seek the well-being or comfort of others: desire to alleviate suffering or promote happiness; love to mankind; kindliness of heart; charitableness. Benevolence is from the Latin *benevolentia*: *bene*—well, rightly, honorably, lit. good, and *volentia*,—lit., will. Essentially it means giving with or from good will, not from a sense of duty but from a sense of human kindness, sympathy and understanding which can exist only on the basis of personal knowledge of the recipient's need.

The benevolent man is not he who gives freely, amply, willingly of his means alone, but, with utmost good-will to all, *gives himself as well*. He may not be able to give a solitary Lincoln in cash but if he gives himself he multiplies his giving a hundredfold. Giving from a sense of charity alone is cold stuff. Charity, the Good Book says, covers a multitude of sins. Likewise, we may add that charity alone covers a multitude of shins.

The benevolent man is not he who sits back in his chair and orders ample gifts to friends, family or townsfolk. The benevolent man is he who gets out and among them, *knows* them, *feels with* them, *understand* them, not as a theory but as a *fact*, and from such a man, a word is worth more than *cash*.

The Master Christ, had no money to give. But He gave Himself generously. He catered not to "our set" or "Our Lodge" but to ALL, regardless of station or placement. He was a benefactor and His benefactions have continued pretty well in spite of scholars and Fundamn-mentalists even to the present *anno domini, domino or dominum*, as you will.

Human kindliness comes only from intimate knowledge of human need. Human sympathy comes only from a personal understanding of human suffering. Willingness to share comes only from the inner realization that we are our brothers' keepers to a marked degree.

Benevolence is the *spirit* of giving. Benefactions are the *result* of giving. True benevolence is the spirit of giving that includes the giver with his gift. There is no duty in this kind of giving. It is an activity that is recognized as a privilege. It is the legend of Parsifal, or Sir Launfal, and the Graal Tradition in demonstration.

Giving from a sense of duty, while good if no better motive is operative, is simply a personal reaction to one's sense of rightness and justice, but abstract justice is cold and not overly cheerful. True benevolence warms the cockles of the human heart. It warms the heart of the giver while it puts overcoats on the givee.

The brother who is generous with his cash is a good scout but—not necessarily benevolent. *The truly benevolent man is he who gives himself, without thought of duty, charity, rightness, or justice, but from the sheer joy of sharing.* The Master gave Himself "for the . . . whole world". The benevolent man cannot give himself very easily for the whole world altho some have done so under exceptional circumstances where the sacrifice of self meant the happiness of a nation, but he can give himself to the utmost and his gift will be richly blest and magnified.

It isn't necessary to be millionaire to be benevolent. It isn't necessary even to be rich or "well off". It is only necessary to *be yourself* and to *give yourself* and under such conditions, your efforts to help, aid and assist will be increased by Higher Powers an hundredfold.

True benevolence is another way of demonstrating the "Light of the World".

## WHO WAS MOSES?

### Observations Relative to the Name and Nature of the Great Liberator of the Hebrews

Prepared by

CATHERINE VICTORIA THOMPSON



HERE is no evidence that the five books commonly called the Pentateuch, were written by any person who bore the name of Moses. The books assert no such thing, and we have no right to assert it for them. It might seem that Moses wrote them, because Christ said to the Jews: "If ye had believed Moses, ye would have believed me, for he wrote of me", and the answer of Philip to Nathaniel, "We have found him of whom Moses did write, Jesus of Nazarus, the son of Joseph." But these writings could not possibly be by Moses, because there is not the least allusion in them to Jesus of Nazareth, and the only

sons mentioned are the two heads of the Tribes of Ephraim and Manasseh.

There is no evidence that these books were written by Moses, altho Josephus, Philo, Manetho, Diodorus, Orpheus, Strabo, Longinus and other ancient authors have spoken of writings ascribed to Moses, or rather to *the* Moses, for the word is plural and signifies more than one person, altho no particular person was meant. Nor do the books of the Moses, in the language of ancient authors mean more, than books *according to the Moses*, as our four gospels are called gospels not *by* or *of*, but "according" to Matthew, Mark, Luke and John.

Neither is there any reason why they should be confined to five, but there is every reason why their number should



be extended to nine, to bring in the four books which follow, viz.: *Joshua, Judges, Samuel and Kings*, as resting on a common authority, and bearing a common character. It was a custom with the ancients, in works of genius and literature, to divide the composition into nine books, in honor of the nine Muses, who were believed to have inspired them. "*Paradise Lost*" is so divided.

The *Book of Chronicles* which follows these nine books, are called in the Hebrew, *Debri heyemini* which means, "of things omitted," and defines the place of their conclusion as a natural appendix to the nine books as *things omitted*, and are afterwards brot into this appendix at the end, and are omissions from the Books of *Genesis and Exodus*, as well as from *Joshua, Samuel and Kings*, proving that the nine books and the appendix must have been a complete work in itself, and showing why they should be nine, because they were written under divine inspiration, viz., of the nine Muses.

It was in Egypt that the nine Muses or Moses, received divine honors and bear the same significance, viz., *drawn out of the waters* of the Nile, that Moses was drawn out of. The real truth of the fable being that the worship of these deities grew out of the respect shown to the nine emblematical figures, which were exhibited among the Egyptians to denote the nine months of the year when that country was free from the inundations of their great river, and these Moses were said to be *drawn out or saved from the waters*, and were represented as holding some instrument or symbol as a pair of compasses, a flute, a mast, a trumpet, expressive of one of the months of the year over which they presided, and the whole group was seen dancing round the Sun, who, personified as the god Bacchus, was represented as attended by the Muses, and always presided in the midst of them. So Bacchus acquired the name of Moses, and was worshipt and adored under that name. It was a matter of pride and pomp thruout all forms of Pagan piety, to give their Gods plural names tho with a singular signification, just as the name of God in Hebrew is *Elohim*, a plural word, but meaning one individual, and as our

Kings, Emperors and Bishops imagine themselves to be God's representatives on earth, and in vanity speak of themselves in the plural as "We", George, or "We", William by the Grace of God, King, and We John or We Thomas by divine permission Bishop or Archbishop.

So we find that the most ancient history of Egypt, that of Herodotus is divided into nine books, also in honor of the nine Muses, each being inscribed respectively with the name of one or other of these Goddesses; and so also these nine books of Moses, are of an Egyptian character and refer to Egyptian history, habits and customs, and the Moses to whom they are ascribed was an Egyptian, born, bred and learned in all the wisdom of Egypt. He was drawn out of the same river from which the nine Muses were drawn, just as the four gospels of the New Testament answer to the four seasons of the year, and are not said to be written by Matthew, Mark, Luke and John but "according to" them.

The true pronunciation of the word which we call Moses is, says the learned Volney, "*Moushah*". Philo Judeus or Philo the Jew, derives it from Mo, water, and USES signifies, "those who are saved out of the water." Gregory of Nyssa takes the safer way and says, the whole word signifies water. The learned Bryant shows that Mo is water and EES fire, and was one of the titles of the Sun, being the combined name under which the Nile was worshipt, as it was believed to be an emanation from the Sun, which again identifies the character of Moses with the god Bacchus, who was worshipt under the name of Hues, Zeus or Jupiter pluvialis, or the rainy Jupiter. This was the same Deity who was adrest by the Psalmist, "Thou, Lord, sendest a gracious rain upon thine inheritance, and refreshedst it when it was weary," whose worship has descended to us in those letters I H S falsely read *Jesus Hominum Salvator*, but is the name of Hues or Bacchus the personified genius of the Nile, or the Sun considered as the source of the Nile.

Moses was found on the banks of the Nile, and Christ was called out of Egypt, and the Egyptians worshipt the Nile as the Supreme God, or as an emanation



from him. Compare this with the wonderful respect that is shown to water, and the curious enigmas about water, which run thru every part of our Christian scriptures.

When the Egyptians worshipt the river Nile, they did it by showing most extraordinary respect, and attaching most extraordinary notions of sanctity and of sanctifying qualities to water, and to the Nilometer or Cross, with which they measured the depth of the inundations, which Cross was adored in the Temple of Serapis, who was the same as *Salvator Mundi*, that is, the *Saviour of the World*; our Christian scriptures abound with innumerable expressions of supreme respect and mystical honor paid to water, and the worshippers of the Nile could not have paid more.

Why is it that Christians must be hydrogenous or born of water, or in some way duct, dipt, sprinkled, saved or pulled out of the water, for, "except a man be born of water he cannot enter into the kingdom of God." *John* 3.10.

Why is it that as "there is one Lord, one faith, so also there must be one baptism?" *Eph.* 4.4.

Why is our Christ called "the fountain of living waters?"

Why, when the apostle would define who Christ was, says, "this is he who came by water?"

Why does Christ speak of himself in the character of the personified genius of a river, and say, "If any man thirst, let him come unto me and drink."

Why, in the same character does he tell Peter, "If I wash thee not, thou hast no part in me?"

Why does the woman of Samaria find him, not merely in the character of the personified genius of water, but as the personified genius of the pump, standing there directly over the well and speaking as a pump would, if it could speak at all. "If thou knowest the gift of God, and who it is that saith to thee, Give me drink, thou wouldst have asked of him, and he would have given thee living water", that is, *fresh from the spring*.

Why does St. John say, "his voice was as the sound of many waters." Why is it that he describes Christ as not being able to die until he had first been tapt,

and forthwith came out *water*, which was the particular essence and life of his divinity?

And why are we said to be "baptised into Christ", that is plunged into him? *Romans* 6.3.

In like manner, "all our fathers were baptised unto Moses in the cloud and in the sea," *1 Cor.* x, 1, meaning, that the sea and the clouds are the great primary reservoirs of all the waters.

Those who are saved by Christ are saved by water, and when the apostle, as the highest honor that could be conferred on man, was permitted to have a view of Christ in glory, the Angel showed him *A pure river?* So great are the mysteries, and the Key that unlocks them all, that is involved in the name of Moses, or *drawn* out of the waters.

Moses's horns are accounted for in common with those of Bacchus, because they are personifications of the Nile, and it was always represented and emblemized as wearing horns and as identified with Bacchus, with Dionysius, and with the Ocean which was believed to flow from it, and with the Sun from whence it emanated.

The most ancient form of the cross is preserved in the Lateran Palace at Rome, and is set in the stream of a river represented as coming down from heaven. The *Crux Coronata* of Pope Nicholas the First, in the Church of St. Clement at Rome, shows Jesus Christ nailed on the Cross, as the indisputable personification of the river Nile, the four great branches of which river are represented as flowing out of the Cross, as if Christ and Cross and all were dissolved in those streams, at which the beasts of the earth are drinking.

God said to Moses, "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." *Exodus* 3, 4, which means, that the argument of this whole book is of a wholly different character, to that appearance of historical fact and actual occurrence, which it seems to wear, for it never occurred and nothing of the kind was implied as occurring.

"Draw not nigh hither", *never* think of such a thing. "Put off thy shoes



from off thy feet", that is, drop the common and ordinary way of understanding things according to the mere letter, and forget the first impressions they make on you. "For the place whereon thou standest is holy ground", that is, not the holy dirt of the streets; gravel or stones, or mud, or the soil you stand on, but all that is herein exhibited is of a holy nature, you must enter into the vestibule of allegorical astronomy, and must understand things upon different principles, interpret them by wholly contrary rules, to those of the gross and common acceptations of the mere words and machinery of science, and dismiss from your minds all those absurd conceits which our religious dunces palm off upon the people, who are equally ignorant.

Holy ground, Holy from *helios* the Sun, that is, *pertaining to the Solar System* or astronomical ground. The Sanskrit name of the river Nile is *Christna*, which means Christ. Serapis is another name for the Nile, and is the Egyptian or Coptic for the words *Salvator Mundi*, i.e., the Saviour of the World.

The ancient medals of Alexandra show effigies of the Nile on one side and Serapis on the other, and written under each is, "to the Nile the Holy God." *Hues* which is also another name for the Nile, is none other than I. H. S. inscribed on our altar cloths and which if read as Greek and not Roman letters with the Latin termination *US*, is Jesus, the common name of Bacchus as the personified genius of the Nile, and of the Nazarene of the river Jordan.

Whenever the third person of the Godhead is alluded to, he is always spoken of as a *fluid*. Thruout the whole Christian System, stress is always laid upon water. A man hath no part in Christ unless he wash him, and we must be baptised *into* Christ; *must* be born of water; and only he who believeth and is baptised shall be saved. The new-born infant is not innocent, but is born in sin and is under the wrath of God, till he be dipt or sprinkled with water. The second person of the Trinity is "He that came by water." The three that bear witness on earth answering to the Father, the Word and the Holy Ghost, that bear record in Heaven, are none other than the Spirit, the

*Water* and the Blood, and the second person is the Holy Trinity, and is expressly declared to be nothing but *water*; and it is "Water wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost"; and it is "baptism wherein I was made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven," and again water is used. It is not possible for an intelligent person to shut off the observance of the good chemistry, that prevails thruout the Christian theology.

Whenever the third person of the Godhead is alluded to, he is spoken of as a *fluid*, and the figure or metaphor of speech whenever the third person of the Deity is intended, is always as the *pouring* of the Spirit, or the Holy Ghost *poured forth*, or something that could only appertain to what was fluid, and might be drank or taken internally. So that in the cure or care of our souls, we have both an external and internal application. We are baptized into Christ, and the Holy Ghost is baptized into us.

Nor it is enuf that we be born of water; but "except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God." The Spirit is literally AIR, and the allegorical worship of the elements is the real secret of the Christian Trinity. We are baptized in the name of the Father, of the Son, and of the Holy Ghost, and these three personifications are the imaginary genii of Fire, Water and Air. John the Baptist said, "I indeed baptize you with Water, but he that cometh after me, shall baptize you with the Holy Ghost and with Fire."

It is the second person of the Trinity who gives his name *Christ* to the whole Christian mythos, which from him is called *Christianity*; and *Christna* was the Sanskrit name for the Nile, and Moses is the Egyptian name for *Water*, and all our Fathers were said to be *baptized into Moses*, and all we, their sons, are *baptized into Christ*. Christianity is in one sense, a form of hydrolatry or water-worship, and Moses, Christ, Bacchus, Serapis and Osiris were diversified personifications of the genius of the river Nile.



The Christian or *New Testament* is but an improved edition of the Mosaic or *Old Testament*, as that *Old Testament* was but an attempted revision of the still older Testament of the self-same hydrolatry or water-worship, in which it was still none other than the river Nile which was worshipt under the names of Osiris, Bacchus and Serapis. These names were changed by the Egyptian monks into those of Moses and of Christ, and veiled the self-same eternal allegory under precisely the same doctrines, mysteries and ceremonies; in which it is still the Deity of the second person, that is, the *second* personification of the elements, the Deity of Water, the personified genius of the Nile, who is propounded to our faith and is the object of our adoration.

The Egyptians were all imagination and vivacity, and the genius of their language was full of metaphor; they hardly spoke of anything without personifying it, nor would they describe the most ordinary phenomena of nature, without falling into the language of apparent history.

When Eastern eloquence spoke of wine as "the blood of the grape", our Western dullness interpreted it as if the grape had been a man that had been pressed, squeezed and crucified and gone thru all kinds of sorrows and calamities.

The Egyptians imagined their river deity to be a man who *had* blood, and the annual inundation was the shedding or pouring forth of his blood, and as that inundation was the source of vegetation and fertility to all the provinces thru which it flowed, it was the language of gratitude as well as allegory, to speak of it as his "most precious blood, shed for the life of the world."

Sometimes we are said to be saved by water and sometimes redeemed by blood; and as *this* could not be without the idea of violence and death, the interesting romance of the *Man of Sorrows* who for us men and for our salvation came down from heaven", as the Nile was believed to do, and veiled the physical history of the annual inundation of that great river.

The Nile was believed to be a fluxion of Osiris as the Sun, and to flow directly

down from heaven, and as the time of the Sun's appearance was in the constellation of the Lamb when the point of the Vernal Equinox was in that sign, and markt the beginning of the swell, the benefit of the inundation was ascribed to the supposed influence of that constellation, and the waters of the Nile were therefore called "the blood of the Lamb."

Well spake the Lord by the prophet, "out of Egypt have I called my Son." For it is the language of Egyptian hydrolatry or water-worship, which, disguise it as you may, is detected in every figure of speech, in every mode of language which Christian poetry could invent.

The language of theology on one hand is a beautiful veil enveloping the science of natural history, signifying the absolute relations which exist between the visible heavens and this earth, and on the other hand, it is a tale full of sound and fury and signifying nothing.

Sir William Drummond says, "the heliacal rising of the Dog Star, Sirius was observed to take place about the time when the inundation is approaching its greatest height; and as the flood became greatest when the Dog Star emerged from the Solar Ray, a necessary connection was imagined between the Dog Star and the river; and upon allegorising this phenomena in the fabulous history of the Indian Bacchus, they represented this deity accompanied by a dog; just as Moses in the allegory, in all his peregrinations thru the wilderness, is represented as accompanied by his faithful and trusty friend Caleb, who stilled the people before Moses (*Numbers* 13, 30) that is, kept them quiet by barking. *Caleb* is the Hebrew for dog.

All this evidence was before the world 950 years before the Christian era, and the claim of an Israelitish or Jewish people to any interest or connection with that story, was not made till 600 years after that time.

Moses is represented on our altar pieces by two rays of light coming out of his temples, and it says, "his face was horned, *Exodus* 34, 29. The Apostle Paul pretends that Moses put a veil over his head, but this betrays its reference to the hidden sources of the Nile, and



involves another of the distinctive epithets of Bacchus as the *veiled prophet*.

Thru the mistake of taking the Bible for history and its personifications for persons, all the Christian learning in the world cannot unravel the meaning of this mysterious language, but with the clue of astronomical science, you can wind your way thru the whole maze.

It is just at the point when the horns of the Bull of May begin to emerge over the out-going month of April, that Moses appears as if the horns of the Bull were just beginning to peer over his forehead.

The image or figure of the signs in which each season commenst, became the form under which the ancient astronomical priests painted the Sun of that Season. The name of the Nile does not once occur in our sacred scriptures, although that name was certainly given to the river, since the time of Homer, but the most ancient Coptic name given to it by the Egyptians was JAR; and under that name do our Christian churches resound with the praise and glory of their God the Nile; whether worshipt as the *Lamb of God* who washes us from our sins in his baptismal waters, or as the Spirit of God who baptizes us with his holy fire, it is still none other than the river Jar.

The very ceremonies, names, words, psalms, hymns, prayers and praises, everything that was said and done and

meant in the worship of the Nile, have been adopted in the churches of Christendom. "O praise God in his holiness, praise him in the firmament of his power. Praise him in his name JAH, (that is, the Nile), and rejoice before him."

In what other language could they invoke the descent of the waters from their celestial source than, "O thou that wouldst rend the heavens and come down!" How could they express their gratitude, when, as they believed in answer to their prayers, the waters *had* come down? But in these fine words, "The River of God is full of water, thou preparest their corn, for so thou providest for the earth, thou waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with the drops of rain and blessest the increase of it. Thou crownest the year with thy goodness, and the clouds drop fatness, the folds shall be full of sheep, the valleys also shall stand so thick with corn, that they shall laugh and sing."

Three persons or three thousand all meant but one God, and that God was the Nile, for in the channel of that river dwelt all the fulness of the Godhead, that is, all the beneficial influences of the Sun's rays "*bodily*."

And there is no part of Scripture that cannot be clearly and entirely explained in the same way, by this marvelous Science of the Egyptian priests.

## SPECIAL HEALING DATES



THE Rosicrucian work of Healing is carried on regularly by a corps of workers who voluntarily enrol for that purpose and who possess special qualifications for the work. All readers of MERCURY are cordially invited however, to join in this service to humanity, which is rendered to worthy cases without fee or compensation of any kind. To do this, you have but to devote yourself to deep concentration

and desire, that the healing power of the Holy Spirit may rest upon those whose needs are being considered at the House of the S.:S.: Do this, wherever you are, at 9:00 P. M. on the dates below, which are those when the Moon is in Cardinal Signs:

January: 1; 7, 8; 13, 14; 19, 20; 26; 27.

February: 3, 4; 10, 11; 16, 17; 23, 24.

March: 2, 3; 9, 10; 15, 16; 22, 23; 30, 31.



# CONFUCIUS

## Supra-physical Origin of Great Crises in the Life of the Chinese Sage (Number Eight in a Series of Research Articles)

By MATHER WHITE



Turn back many pages in the Book of Time to secure a description of the greatest of China's sages: a man to whom many millions have looked up for twenty centuries and more.

Confucius, as we call him, was born in 552 B. C., in the province of Shantung, the "eastern mountains" province that lies to south and east of the Peking plain and ends in a promontory pointing toward Japan. At that time, China was ruled under what we call the feudal system and it so happened that Confucius was born in or very near to the capital of the feudal prince who ruled the state of Lu. The father of Confucius was a mighty and valiant man of great height and strong build who in his old age, after successfully rearing a large and prosperous family, espoused a young maiden to whom the sage was born. Confucius' father was of the line of one of China's ruling houses and accordingly bore the title of "Kung" or "duke". This title passed to Confucius and in any reference to the sage we always find him so styled. He had many names, Chinese—fashion, the best known of which is Kung Fu Tze, literally the "learned doctor "Kung", which name we have latinized as "Confucius".

We might think, off-hand that the task of finding the birth of Confucius would be an arduous one. But it is far from that, for the Chinese, from antiquity, have kept accurate records, a fact, I suppose, that is very generally known and credited, arising perhaps as an atavism from the times when some hundreds of centuries before, their racial progenitors in long-forgotten Chaldea paid most painstaking and faithful devotion to the lore of the stars.

The birthdate of Confucius is accurately located by reference to one particular eclipse of the sun. It is stated succinctly that Confucius was born on the 20th day after the eclipse of the sun which took place in the 10th month (moon) of 552 B. C., This you will find in E. Harper Parkers' very serviceable book, "*Ancient China Simplified*".\*

Mr. Parker once wrote to Greenwich Observatory, requesting that he be furnished with a comparative list of solar eclipses noted by Confucius, in order to compare them with the eclipses which are known to have occurred thru the back-reckoning of modern astronomers. Greenwich Observatory replied, giving Mr. Parker the data below; which, by the way, anyone may verify by consulting Oppolzer's *Kanon der Finsternisse*. This comparative list I copy, in part, as follows:—

### Confucius' Date

1.	B.C. 601, 7th moon.
2.	" 599, 4th "
3.	" 592, 6th "
4.	" 575, 6th "
5.	" 574, 12th "
6.	" 559, 2nd "
7.	" 558, 8th "
8.	" 553, 10th "
9.	" 552, 9th "
10.	" 552, 10th "
11.	" 550, 2nd "
12.	" 549, 7th "

### Oppolzer's Julian Date

B.C. 601, September 20.
" 599, March 5.
" 592, April 17.
" 575, May 9.
" 574, October 22.
" 559, January 14.
" 558, June 29.
" 553, August 31.
†
" 552, August 20.
" 550, January 5.
" 549, April 19.

\* See footnote 1st column next page.

† See footnote 1st column next page.



This comparative list gives us a very fair idea of the accuracy of the old Chinese records as there is agreement in all but the first date noted, that of the total eclipse of 601 B. C. So we may proceed at once with the tenth eclipse above noted and be assured that the solar eclipse that happened during the tenth Chinese month in 552 B. C. took place on the 20th of August (Julian calendar) in that year. As Confucius was born on the 20th day after that eclipse of the sun his birthdate was therefore the 9th of September, 552 B. C.\*

Confucius was born somewhere near the modern Kùh-fu in southern Shantung. The birthplace was on the Sze river approximately in  $35^{\circ} 36'$  north latitude,  $118^{\circ}$  east longitude and not far from the sacred mountain Tai Shau.

As there are no known representations of the physical features of the sage, I am more or less at a loss to choose an ascendant for his chart. All that we know of him is that he was of prepossessing countenance and was, like his father, very tall and well built. I restrict myself at once to those signs which produce tall bodies: Gemini, Libra, Sagittarius and Aquarius and from these choose the latter, for no better reason than that I have a predilection that a philosopher and sage would best be produced by that sign. Therefore, the chart shown may be subject to more or less of readjustment even tho off-hand I would be ready to back up my choice. I presume that I am very nearly correct altho certain happenings in the sage's life lead me to believe that possibly the ascendant may be much nearer to Capricorn than I have it here.

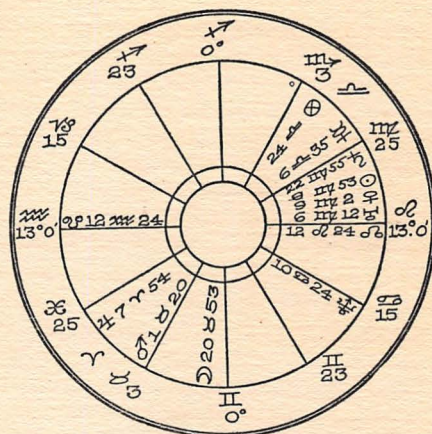
At any rate the chart here shown was cast as for 4.58 P. M. on September 9th, 552 B. C., and for the birthplace of Confucius.

The local sidereal time is 15-51-15.

Saturn is the ruler of the horoscope but will yield second place to Uranus.

\* Chapman & Hall, Ltd., London, 1908.

† There is a hiatus in the Julian date at this point for the reason that Mr. Parker, in the list he submitted to the observatory, omitted the eclipse recorded as of the 9th moon, 552 B.C.



Horoscope of Confucius

Sept. 9, 552 B. C., 4:58 P. M. Shantung

The horoscope is not a striking one. In that respect it may be contrasted with the chart for the Buddha published serially just preceding this. It is much harder to read due to the uncertain elements in it which in the last analysis come down to equivalent elements in the make-up of the subject of the nativity.

There is one mask, however in this chart around which everything will be found to revolve; therefore I will invite your attention to it at once.

It is the moon, exalted in Taurus, best and most dignified of all bodies in this chart.

Whoever would inquire into the fortunes of China or the Chinese must never lose sight of the preponderant past that the sign Cancer plays in those particulars. The past played by Cancer is so strange that almost without fear of overstatement we may say that there is no individual who has been highly instrumental in furthering the fortunes of China but will be found to have the sign of Cancer strongly accentuated in his nativity or, failing that, to have his moon dignified or fortunately placed. Besides this, such an individual may have an important Neptune or Jupiter . . . both of which bodies you will recall, are exalted in Cancer.

\* The 27th day of the 8th moon as worked out by the Chinese today. The official Chinese (lunas) calendar has often been juggled around. See Parker's text for further information.



Confucius had his moon in  $21^{\circ} 8'$ . It is angular, or nearly so. It is almost at the nadir. In this respect we note a curious parallel. In Gautama's\* nativity we noted how everything was subordinated to Jupiter. In this nativity everything is subordinated to the moon. Noting the two nativities together you will be struck with the similarity of position, dignity and fundamentality of the Jupiter in one, the moon in the other.

Confucius has Neptune, exalted in Cancer, in the 5th house and on the cusp of the 6th house—an additional mark illustrates of his importance to China; here, as a teacher and public servant.

No other planets or bodies are of particular importance. They are peregrine, excepting Mars who is deficient in dignity in Taurus.

The aspects between the planets fall into three groups:—

(a) The sun is conjunct both Venus and Uranus. Mars is in trine to this combination.

(b) Jupiter opposes Mercury and both are in square to Neptune.

(c) The moon is in evil aspect to both Jupiter and Mercury but Luna is trine to Saturn.

A note of seriousness, of studiousness—also of misfortune—runs thruout this nativity, caused by the rulership of Saturn.

The esoteric degree-meaning of the moon's position may be stated as follows:† " $8^{\circ} 21'$ . *An owl, perched on a tree, in the branches of which a snake is coiled.* It indicates a silent, watchful disposition, inclined to caution, method, and thrift, but liable to assaults from unexpected sources, which will overthrow many carefully designed plans. It is a degree of ANTICIPATION." The substance of this symbol and interpretation will recur as we proceed. The owl would be descriptive of any sage; there is the ever-recurring symbol of the tree; while the snake is a warning to watch out for the sign Scorpio, also for the two planets therein dignified: Mars and Uranus.

\* The Buddha.

† See "La Volasfera."

We are now in a position to take short mental journeys with the sun and moon as they are "progreſt" and to note the principal events in the life of Confucius.

First however, we may say a word as to the Chinese people. The Chinese whom we have to consider are one of a number of family races, all of whom belong to the Mongolian race which is the seventh and last sub-race of the Atlantians. The Mongolian race is very old indeed. There have been many family races in its history. The true Chinese of Confucius's time are the last of the family races but one, in point of time: the Japanese are the most recent of all. Whatever may have been the history of the Mongolian peoples in prehistoric times we find the Chinese at the dawn of history along the upper reaches of the Yellow river. Their origin, it is said, was in the region of the Tien Shan ranges of mountains in central Asia, between Tibet and Mongolia. From these highlands they followed the course of the Yellow river until they came to Honan province where they seem to have formed various capitol cities and from whence they radiated north and west till they contacted the Tartars, eastward to the sea and southward to the Yangtze where they came in contact for the first time with earlier family races extending all the way down to Indo China and Burma. The southern peoples were absorbed readily by the Chinese in the conquests made after Confucius' time and we think of them as Chinese when as a matter of fact each district and often each town in the south has its own dialect or language and all are distinct from the Mandarin-speaking Chinese who live in the half or so of China which, roughly speaking, lies northward of the Yangtze. The latter are the "Chinese" of Confucius, time and in his day were concentrated largely in northern Honan with overflows into Shensi, Shensi, Chihli and Shantung. These were still a rather young family race with semi-legendary history back of them but with considerable of a future before them. At the time Confucius appears upon the scene their real history may be said to begin. At that time, if I may use the phrase, "they became of age".



In the sixth century B. C. there lived three men to whom, most of all, are due the honor of initiating the new family race: Gautama Siddhartha who gave the yellow peoples their religion, Confucius who gave the Chinese their national and individual philosophy and Lao-Tze who gave to the Chinese their mysticism.

The boy Confucius lost his father at an early age. In youth he was studious—the moon then in progress thru the 8th and 9th houses. As a young man he was employed as a collector of revenue—the moon then passing thru the 10th house. At the age of 19 he marries a young lady (♀) of the house of Sung who had been chosen for him by his mother. A year later a son is born to him. All this occurs with passage of the moon thru the 11th house. The marriage was not a happy one but was not dissolved. As Luna progresses she forms her first aspect when she reaches  $21^{\circ} 8' 35''$  at which point she is in sesquiquadrature to radical Mercury. This represents the wife, as it so happened, found in the 8th house: the quarter from which we receive inheritances i. e., the things we do not choose but which are given us.

If I may be pardoned for digressing, I might state that if the young Confucius chose his wife in filial obedience to his mother he acted somewhat in haste. Filial obedience is greatly to be desired but its best use is in conjunction with individual choice guided by intelligence and understanding, in that as well as in other things. When Luna has made this unfortunate aspect with radical Mercury she is close upon forming two more aspects for when she comes to  $22^{\circ} 8' 54''$  she is semi-square to radical Jupiter and with yet one more minute of arc she makes a trine aspect to radical Saturn. If Confucius had reconsidered his mothers' choice he might possibly have gone to the other extreme; for Jupiter so placed would represent his own independent but poorly balanced choice. Either of the earlier choices would have proved equally unhappy but if he had waited for the opportunity represented by the trine aspect to Saturn he would have obtained a real helpmeet.

In his 24th year his mother died. This occurred when Luna reached the opposition

of Saturn and semi-square of Mars. In grief for his mother Confucius retired from activity for three years. At the age of 27 he reappeared became a philosopher and gathered together a band of followers to whom he expounded his theories of conduct and government. To this step he is spurred, astrologically, by the passage of Luna over the place of radical Mars.

Nothing much happened until Confucius attained to the age of fifty. He had occupied himself with his followers, teaching and conversing with them, studying and slowly perfecting his own system of philosophy.

He had long looked forward to putting his theories and designs into practice. He is quoted as saying that he wanted but three months of unrestricted power in order to carry his designs to completion. Finally it was granted to him—and then came tragedy and it is a strange thing that three months time was just about all the time he got to put his plans into execution.

It is at this time that we note the progression of the sun, which at this point becomes of greater importance than the lunar progression.

At birth the sun was conjoined with Venus and Uranus. Confucius' sun was in the seventh house. The effect of this house was felt only slightly in his early years; not much further than to cause him to be born in a family closely connected with 7th house affairs. Before the sun progressed out of the 7th house he passed over Saturn at the 23rd degree of Virgo. The influence of this produced the studious youth we have mentioned before while it also brought him employment as a collector of revenue. Shortly after his 20th year the sun passed clear of the cusp of the 8th and situated definitely within the 8th house. There ensued the death of his remaining parent, his retirement and subsequent emergence to take up the obscure occupation as a researcher into the ethics of government. The 8th house brings him no prominence at all, that is, while Sol remains within those confines. At about his 50th year a change came. Sol emerged from the 8th and passed into the 9th house.



This period was the critical period of Confucius' life and requires careful analysis.

At last an opportunity came to carry out his plans. In his fiftieth year Confucius was made keeper of the public granaries in his native state of Lu. He did so well that he was put in charge of all the public lands, then elevated to be Minister of Justice and lastly Prime Minister of the state. This astonishing elevation had lively consequences. They still tell stories in Lu of the three months that Confucius was prime minister. Progress went on apace with strict exercise of justice. Everyone worked, prices were right and no one locked his door for fear of theft as crime. From all accounts a most exemplary state of things obtained; all of which were to the energy and ability of Confucius.

This state of things was not to the taste of certain neighboring princelings and one of them, the Duke of Ch'i, devised a stratagem to bring about the downfall of the exemplary Prime Minister.

At this period of Confucius' career the sun had progressed to the second degree of Scorpio and had come to the opposition of Mars from the first degree of Taurus. We must not take the term "opposition" too literally. What is meant is, rather, a condition of balance. If a balance condition is maintained, the aspect of opposition need not be a malefic one. However, often times the balance is a difficult one to maintain and when it upsets unfortunate things follow. Mars represents the employer of Confucius; his overlord. We do not know his name so we must call him by the euphonious title of the Duke of Lu. He "opposed" Confucius in the sense that one balance the other and each at that time was necessary to the welfare of the other and the state. To disrupt this combination was the intention of the enemies of Confucius.

The rift between Confucius and the duke comes from the quarter occupied by the radical sun. The sun in a "degree of SEDUCTIVE FORTUNE" is conjoined with Venus, less than one degree away, in a "degree of STAGNATION" and combust in the sun's rays. With

both sun and Venus is Uranus in the sixth degree of Virgo, a "degree of PLEASURE". Uranus is trine to the Mars we are considering. From Uranus comes the gift described thus in Hawks Potts *Sketch of Chinese History*: "He (the Duke of Ch'i) sent as a present to the Duke of Lu eighty beautiful concubines, and one hundred and twenty-five horses." In other words, he not only sent him a 500 B. C. version of the Ziegfeld Follies but he gave him plenty of transportation besides.

The effects of such a tremendous gift are not surprising. Hawks Potts has it: "Upon the receipt of this gift, the Duke of Lu gave himself up to a life of pleasure and sensual indulgence, and began to neglect the affairs of State. Confucius, after waiting a time, at last realized that his influence for good was at an end, and accordingly determined to leave the State and to seek for some other ruler who would put his teaching into practice."

That was the end of the political career of Confucius.

How far Confucius was justified in giving up his ministry in Lu would be hard to say. Mars in one and one-third degrees of Taurus partakes of the nature of the first two degrees of Taurus. The first degree of Taurus describes an active and aggressive man; one to whom life would open out into a great field of activity. The second degree is disastrous; a degree of SELF-UNDOING. The factors are in remarkable accord with what we know of the nature of Mars in the first degree of Taurus. There he is partly strong because so near Aries; partly weak, on entrance into Taurus. Being either strong or weak—nothing in between—he is, in a word, unstable. Such was the Duke of Lu. If he had remained true to his trust in the ministry of Confucius, wide spread good would have resulted. Otherwise, not so. Herein we find some significant things. A "last-ditcher" might possibly have made something out of the delinquent duke. Confucius, tho not to his discredit, was not a bitter-ender. Knowing the strong essential strength of Luna in the sage's make-up, we invite your attention to that small, tenacious animal called the



crab. Luna rules Cancer, the "crab" and the little animal is an excellent exponent of the lunar virtues. The ever-busy crab when he tackles anything with his claws grips hard, but only for so long. After a while he loses interest; his attention is diverted and he lets go. There is a good-sized lunarian make-up in your practical business man who knows or thinks he knows what he wants, and wants it right away. An element of this may possibly have led Confucius to decide as he did and in that connection we note from the near opposition of Luna to the mid-heaven that some thing within the sages' own self tended to oppose his own worldly success.

We now leave the Duke of Lu in his iniquities and proceed to give the remaining events in the life of the sage. Says Hawks Pott: "Confucius—determined to leave the state and to seek for some other ruler who would part his teaching into practice. For a space of twelve years he wandered from state to state. He was treated by most of the feudal Princes with great discourtesy, and at times even his life was in danger. Finally, he returned to the State of Lu, and there spent the remainder of his days in literary work. He refused to take office again and devoted his time to the editing of the ancient classics. He died in B. C. 480. It was only after his death that people turned to him as to a great teacher of mankind, and nearly three centuries elapsed before he was raised to the supreme position of honor and reverence he now holds in the minds of his countrymen."

It is hard to say whether Confucius did wisely or not in leaving Lu. Once he left, the combination was upset, and his chances of worldly success were at an end. Providence did not bring him another opportunity. Yet our opinion is somewhat in his favor in this regard. Mars, by primary directions, would tend more and more to the second degree of Taurus as time went on; and what is more to the point—the progress of Sol thru the 9th house would never have brot him into a position of prominence. As long as Confucius tried to retrieve success he met with failure. A great mission was accomplisht by the sage in

his twelve years of wandering but it was only when he returned to his native state and began the literary work by which he is best known, that he became famous. It is not too much to say that if Confucius had died before his return to Lu, we would not know of him today. Once back in Lu he began an activity in consonance with his sun progrestr in the 9th house. This is not only true as regards the editing of the classics, the recording of popular folk songs and sayings, the recording of much history, customs and systems of divinations, but especially as regards the exercise by the sage of his abilities as a *laugiser*: a capacity in which all good lunarians, like our sage, are preeminent.

Before we leave the astrological evidence I would like to point out certain things of interest in it. The symbol of the tree occurs thruout the marks associated in part or in whole with the moon. This symbol is found in the degree meanings of the positions occupied by Neptune, the Dragons' Head and by the Part of Fortune. Neptune is in the tenth degree of Cancer, associated with the very satisfactory symbol of the full-grown, shady oak tree housing many birds, etc., a symbol of the fruition of such work as Confucius began. It is odd indeed that the great Kublai had his moon in just this position\* and happened to be one who reaped some of the harvest sown by the sage. It is not inappropriate that in the temple of Confucius in Peking today you will find a prominent position given to the tortoise of Kublai. As to the other marks: note that the lunar nodes are angular and note the semi-square aspect of Sun, Venus and Uranus to Pars Fortuna.

Some of the house cusps are of interest. The strongest body in the horoscope is the moon, exalted in Taurus. The moon's exaltation sign, and degree, are on the cusp of the 3rd house. The 3rd house is therefor of special interest in the case of Confucius. Note also that Mars is on the cusp of the 3rd bringing into activity all that concerns that house. Note that the

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\* See my article re Kublai Khan in "Mercury", December, 1926.



ruler of the house is Venus, about which we will have some more to say.

Jupiter is the ruler of both the tenth and eleventh houses. This will make the natives wishes and fears identical with his social advancement. With his powerful Luna opposing the midheaven that was not a particularly harmonious state of affairs. Jupiter lies in the 2nd house and in itself is a stray bit of testimony that the sage would eventually see his plans thru. Against that is the Part of Fortune in the 8th opposing that which the native might do by his own unaided efforts; yet in confirmation of what I have said about the natives' Jupiter, note please that for the 78th year following the nativity the native's progest sun comes to the radical midheaven and is unaffected there. In the end, had Confucius lived, he would have been granted a return to power.

Providence had it otherwise. Seventy-eight years is considerably beyond the normal span of life and Confucius died in his seventy-second year.

We might say that Confucius died before his time, worn out by hard work and by those years of evangelizing the feudal princes. That is no doubt true but it does not reveal what was at the root of it all.

Probably it was anxiety. Let us see.

The Chinese have the tradition—the fact that it may have been dictated by hindsight does not impair its value—that in those early days before the Buddha came, certain advanst egos, from the vantage point of the higher worlds foresaw the coming of a time of great evil and reincarnated to combat it, receiving as Heaven's reward, a protection from bodily harm. One of them was Confucius, who made it his mission to teach the Chinese nation what it must do to keep in the pathway of prosperity.

Our sage's mission was not successful during his lifetime. He longed for the vision of the phoenix but that miraculous bird did not appear. The honor and credit that should have been given to the sage during his lifetime was accorded to his memory only some three centuries later when it was just too late to profit by it. At that time the self-styled "first real Emperor", Shih Huang Ti\* went

Berserk and there are dreary accounts of wars, wholesale massacres, heads counted by the millions—but when the imperial ruffian got thru—the same man, by the way, who began the Great Wall of China—there were many millions less in the land and there were certainly no more feudal lords. Thus was the wisdom of Confucius vindicated.

Many times since has the curse of wars and wholesale massacres workt its vengeance in China and the teachings of the sage have not lost their worth for the passage of many centuries. They will not, doubtless, until the Chinese put them into practice, not merely in the cultural sense but in an active, practical sense. When they do that, the evils that confront their nation will vanish.

The evils that have confronted the Chinese thruout their history have their *raison d'être* in about this manner. If you recall what I said in my article on the Buddha, you will remember that there is but one sub-race of the Atlantean or Fourth Root-Race, practically speaking, that still exists. The sinking of Poseidonis marks the definite decline of the older root-race. All those egos who, prior to the end of Poseidonis, incarnated in one or another of the remaining sub-races of the Atlanteans, reincarnated henceforth largely in the seventh sub-race only. In this way has China become a veritable *sentina gentium* and has received many laggards within her confines. These laggards cannot be given a boost, so to speak, without in short at the same time stirring up and carrying on much racial karma; which, provided it is not neutralized, might prove decisively destructive. It is the old analogy of mechanics. A force suddenly applied must overcome the inertia which will oppose its progress.

The laggards of the seventh sub-race must be helpt, even urged along, in order that they may make equivalent progress with the majority of us. Many that have incarnated in the seventh sub-race are of a nature rather too well described by the Venus of Confucius' horoscope. The ninth degree of Virgo is a degree

\* B.C. 221-209. With Shih Huang Ti modern China may be said to have begun.



of STAGNATION. This Venus is to be burnt up in the suns' rays and be subjected to the explosive influence of Uranus.

The teachings of Confucius are nicely suited to the requirements of the many millions of souls who have found their home in the last remaining sub-race of the Atlanteans. Confucius founded no religion, as some misinformed people surmise. The Buddha had taken care of that a short time before. What Confucius taught was the moral law, that and nothing more.

The moral law concerns this world of ours and in its' study we need not look beyond to other worlds than our own.

What is this moral law? Who can tell us of it? We never hear directly of it, yet everyone is aware of it privately. It is not an easy thing to talk about but must be illustrated by innumerable examples which, as it were, light up only one facet of the jewel at a time. It concerns itself with the moral level that one will naturally rise to and is an accurate gauge of the advancement we have made. It is true that a man or woman may for a time fall below their natural moral level and they may also for a time adhere to a higher standard than is natural; but all will adjust themselves to whatever level they can best maintain.

It was with a view to raising the moral level of the newly-formed Chinese race that Confucius preacht the moral law. To this end he sought to impose an ideal of the conduct that obtained during the age of the old Chinese worthies, the legendary "Golden Age" of China.

The latter was not an easy thing to reconstruct.

We, of the west, have rather a hazy idea of the work of Confucius. To most of us, I suppose, he seems to have been a wise old Chinese, famous for many finely-turned proverbs. None of us realize, even if we do know, the weight of the problem he had to deal with. E. H. Parker writes: "Confucius has hitherto appeared to many of us Westerners as a stiff, incomprehensible individual, resting his claim to immortality upon sententious nothingnesses directed to no

obvious practical purpose; but, from the slight sketches of the manners of the times in which he lived—it will be apparent that he was a practical man with a definite object in view, and that both his bare bones history and his jerky moral teachings were the best he could do with sorry material, and in the face of inveterate corruption and tyranny."

I have no need here to go into the teachings of Confucius in detail. I wish only to point out the propriety of the work of the sage. A man so strongly a lunarian was preeminently suited to begin such an activity as was his and incidental to the inception of many new egos in the Chinese race.

The moon is the first in order of the planetary influences in certain schemes. Esoterically, the inception of the new members of the race was the important thing. Thereunto the preaching by Confucius of filial piety has a peculiar value. We are so fed up nowadays on this "brotherhood of man" propaganda that we are apt to be indifferent when the subject is brot up. The thing has been overdone. We cannot help along the brotherhood of man by serving it up in fine language or shouting praises of it in the grandiloquent manner. Something more requires to be done than that. We often neglect to see the essential thing.

The trouble is we are apt to put the cart before the house.

IT IS IMPOSSIBLE TO BECOME BRETHREN UNLESS WE ARE THE SONS OF ONE FATHER.

We may take a lesson from this statement—do not overlook the old homely analogies. That's why they are given to us—to guide us.

Receivers, especially if they are members of a fraternal order, are apt to ignore this all-important ideal in order to tell us that Confucius taught that men should be brothers. He did very little of that. The sage was too thoro to neglect the fundamental factor in the problem. The mere fact that many egos were making their home, many for the first time in the body-corporate of the Mongolian race, did not by so much make them brethren within that race body; altho true enuf, they had made a



good start. Fraternization is successfully accomplished only when the newly arrived "brother" lives up to the standards that have been put before him. It means work often lots of it. Loyalty is the most important thing, followed closely by knowledge. If we view these matters along the lines here suggested the importance of the sage's mission and life-work is readily understood. We are not concerned here with the destiny of the Mongolian race but are concerned with the actual rise and well-being of the yellow peoples as we know them today. When we study the mission of Confucius the far past and the far future of the Mongolians fades out, as it were, and we come face to face with the status of those people today—or at least no farther back than historic times. When we study the mission of Confucius along the lines suggested we grasp the meaning and import of the insistence made upon the virtue of filial piety.

When we see how intimately the life work of the sage is wrapt up with the well-being of the yellow peoples we begin to understand the veneration paid by them to this man.

All that I have said comes down in last analysis to that which is denoted by the sign of Cancer and by the Hermetic values of Luna. Further than that, in importance, are those values most nearly related to Luna: I refer to the values of Sol and of Saturn. We find Luna placed here in the third house, the house of brethren, the house also of the lower mind—a very proper placement for the reason that the practical everyday working-out of the problem of human intercourse takes place upon that level.

We cannot be angels—yet.

An exegesis of the values of Luna—so important in this horoscope—would be very interesting if they could be stated at length, but there is no need to go into them in this write-up.

Rudolf Steiner has put down some very interesting matter in his *"Initiation and Its Results"*. Certain things impress those who enter legitimate occult schools. No doubt the greatest impression of all is made by the atmosphere which surrounds the school. Often this impression, shading off, takes the form of a craze

for psychic phenomena, or immediate psychic development—which is unfortunate. Those who go off on this tangent have not reflected, for if they had they would have perceived that the method of attack was not well-advised. If development in the three lower spheres of being were all that was devised, we would not be better off than, say, an animal; because the animal has physical, an etheric and a psychic or astral body the same as we have and in a comparable state of development. The only thing that differentiates us from the animals is the possession of the mental faculties.

It is logical enuf that true development begins first on the mental levels and only by persistent work on those levels is the astral body brot into the desired alignment. Further development extends to the etheric and physical bodies. The last-named is the last one reacht. Steiner states these things very nicely in his book.

What we desire here is an appreciation of what the term *morality* involves. Refer then to Dr. Steiner's book and read what is before the occult student when finally he has come to where the connection with the physical body may be begun. Long before that stage was reacht the faculties of clairvoyance, clairsaudience and other *desiderata* have been develop't—necessary steps in development but by no means the goal sought. The one who would be content with the development of clairvoyance and nothing more would be in a position quite similar to one born into this "vale of tears" who could see but could not hear, feel or use any of our other senses. He would find himself decidedly handicapt and would have to proceed further before he could make use of what he saw. We come then to that stage of spiritual development when all the faculties acquired by the occult student are to be coordinated in order that he may function in the spiritual world as well as he functions in the physical world.

Says Steiner:\* "One is here concerned not with a figurative, but with a veritable birth in the spiritual world, and the being now born, the higher self, if it is to be capable of life, must enter that world



with all the necessary organs and conditions."

Such a step would seem to be not only an important one but one which is, in fact, the goal of Christianity.

But now note carefully:\* "THESE LAWS WHICH HAVE TO DO WITH THE DEVELOPMENT OF THE HIGHER ORGANS OF THE SPIRIT ARE NO OTHER THAN THE SOUND, RATIONAL, AND MORAL LAWS OF THE PHYSICAL WORLD."

One readily admits that the moral laws of the physical world are for our protection and welfare. That the religions have insisted so strongly upon them, the individual is apt to call desirable but not directable to any apparent end. That is too bad, because they are directed to a *very definite* end. Steiner goes on to say "The health of the child depends upon the normal working of natural laws in the womb of the mother. The health of the spiritual self is similarly conditioned by the laws of common intelligence and reason that work in the physical life. No one who does not live and think healthfully in the physical can have a sound spiritual self.† Natural

\* Page 58-59, "Initiation and Its Results.

and rational life is the *basis* of all true spiritual evolution."

It is impossible to review the life of the great sage of China in the light of our Christian knowledge and not be profoundly impressed with the sublimity of his ministry among the Chinese. Nothing short of that can ever make us understand why these many millions have made him their guide and mentor.

As for us who have long ago ceased to be part and parcel of the Fourth Race, the coming of a Master similar to Confucius is a remote but not an inconceivable contingency. The white race has done some good work on the mental levels, where true spiritual development begins, and the labor of bringing that development down to the physical may be of aeonian length no doubt, but; thank goodness, we can foresee its coming. The work we are doing, employing our common intelligence and reason will stabilize our astral bodies and bring the spiritual world in contact with our etheric, then our physical bodies.

When that happens there will be no need of shouting for salvation or praying for a millenium.

It will be here.

† Sometimes it is insinuated privately that this may be otherwise. It should be unnecessary to warn against such deception.

## PROPAGANDA

BY LAWRENCE TILDEN BRAMAN



AS there ever a word so artfully stolen from virtue to masque the subtle machinations of the "Prince Of Darkness"? Modern psychological advertisements from swamp real-estate to health-giving cigarettes are as innocuous advice to babes. The Devil certainly knows his scribes—who enjoy free or paid access to general publicity and has wig-wagged them many a vicious signal, but never a one so diabolically effective for insuring him against future embarrassment.

To build foundations of truth with the best materials; architecture and construction by skild artists and experienst

workmen, furnisht without cost by every Life Insurance Co., Life Extension Institute, captain of industry and every unselfish educator and honorable physician of past and modern times; to educate our children to preserve their future mentalities and bodies in anything besides alcohol and narcotics is now nonchalantly defined as "Propaganda."

Are we too indifferent to search for truths in the haystacks of periodical and daily press comment? We at last became aware of the "Bunk and Tinsel" of yellow journalism; will we ever give sufficient time and patience to analyse and colorimeter the true objective of these destructive exponents of mullification?



# MERCURY AND THE OTHER MINOR PLANETS

By CHARLES NEVERS HOLMES

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HERE are four minor planets in our solar system; there are four major planets. The minor planets are Mercury, Venus, Earth and Mars; the major planets Jupiter, Saturn, Uranus and Neptune. Our Sun occupies the center of its system, and Mercury, Venus, Earth and Mars revolve around the Sun, at different distances and with different velocities. Each of these minor planets varies in its distance from the Sun, but it has a mean or *average* distance. For example, the mean distance of Mercury is 36,000,000 miles, Venus 67,200,000, Earth 92,900,000 and Mars 141,500,000 miles. Accordingly, Mercury may at one time be only 28,500,000 miles from the Sun and at another time 43,500,000 miles. Its average distance of 36,000,000 miles causes it to be the nearest minor planet to the Sun, Venus, Earth and Mars following in respective order. Since the major planets—Jupiter, Saturn, Uranus and Neptune—are much farther away from the solar center than are these minor planets, Mercury is the nearest of all planets to the Sun.

Each of these minor planets has, of course, an individual orbit or revolution around the Sun. Since Mercury is our Sun's nearest planet, its orbit or revolution is shorter than any other planetary orbit. And its orbital velocity is swifter than that of any other planet. For example, Mercury's orbital velocity has been calculated at 23 to 35 miles per second, Venus's at about 22, our Earth's at 18½ and that of Mars at 15 miles per second. The time of one orbital revolution is the "year" of each planet. That is to say, Mercury's year approximates 88 days, Venus's year 225 days, Earth's

year 365¼ days and that of Mars 687 days. In other words, Mercury's year is only about ¼ that of our terrestrial year.

Mercury has a smaller body than any other of the eight planets. Its diameter is about 3000 miles, whereas that of Venus is about 7700, that of our Earth 7918 miles and that of Mars 4230 miles. Accordingly, our World is the largest of these minor planets, Mercury being about one eighteenth as large as our World. This may be compared with the volume of Jupiter, the biggest of the eight planets, which is more than 1300 times larger than our Earth. Or with the Sun, which approximates 1,300,000 times our World's volume. Mercury's small body speeds very swiftly around the Sun, but its axial rotation seems slow. It takes this planet 88 days to complete one rotation. As all of us know, it takes our Earth only 24 *hours* to rotate once around its axis.

Mercury varies in its distance from us between 50,000,000 and 136,000,000 miles. It possesses no known moon, being like Venus in that respect. It is a "shy" planet, at times a brilliant one. Because Mercury is so near the Sun, it is usually difficult to find. Indeed, the famous astronomer Copernicus was said never to have seen it. Mercury was known during prehistoric times, and observations respecting it have been recorded as far back as the year 264 B. C. Early astronomers believed Mercury to be a different planet when on the eastern side of the Sun from what it was when on the western side. And among the ancient Greeks Mercury was called *Apollo* when morning star and *Mercury* when evening star.



# SPECULATION!

*An Editorial*

By DR. GEORGE WINSLOW PLUMMER



It is not surprising that Headquarters has been flooded with letters, during the recent crash in the money marts, asking for advice in various ways.

It is not a part of our service to give financial advice but it is a part of our service to give warning. The recent bull market that continued so frenziedly held out an irresistible lure to those who expect to get something for nothing; who think there is such a phantom as the goddess of chance and who hope to participate in winnings they have not earned.

Thousands of such deluded ones are now in the ashes of bitterness and—the danger is not over. *There are indications that more financial depressions are to follow.*

Fundamentally, the *business* of this country is *sound*. Fundamentally the idea of *gambling* in stocks is *wrong*.

The gambler *never wins*. He only *seems* to—for a while. Legitimate trading is just as applicable to well studied and carefully chosen stocks and bonds as any other form of trading. Marginal splurges win—*sometimes*—and fail—*eventually*.

Wealth gained or built on gambling tumbles and fades like a house made of sand. Profits from stocks purchased outright are slower in returns, but—the returns last, unless foolishly dissipated.

Winnings on margins allure. So do jack pots. But one doesn't always draw a jack pot and a royal flush seldom materializes in Wall Street.

All things work together for good—eventually, and as a result of the recent crashes thousands of stenographers, maids, chauffeurs, widows, clerks and others will go back to a more solid manner of accumulating their means. The lesson has been and still is a hard one but it had to be learned.

The goddess of Fortune is a fickle dame and her votaries lose in the end.

Thousands are bewailing their loss in dollars but—the real harm has been wrot *within them*. The craze for speculation, the intense desire to win what one has not earned, the hope of building up a fortune for which one has not toiled, has developed and implanted the wrong thought within the unfortunate losers and wrong thought, like any noxious weed grows and chokes out the growth of better thoughts.

The "big" men who have won at others' distress have worked for years building up financial enterprises, and the small fry had no chance from the very beginning, for what you *gain* on marginal speculation, *some one else must lose*.



The stock tape is the serpent that has driven many from the Eden of home. "Sure tips" from friends "who know" have sent many to the river. If your talent lies in the direction of finance, there are plenty of safe avenues of investment yielding profitable returns without more risk than would be incurred in any legitimate enterprise.

Keep out of marginal speculation. Keep your head while everybody else is seemingly losing theirs. Maintain your equilibrium while others are off their balance. Don't seek something for nothing—that shrub doesn't grow.

In dizzy times that may still be ahead of us, keep your grip. Keep the right thought. Don't let your astral vehicle, the seat of desire and illusion become so murky that you cannot see straight.

This is our answer to those who seek advice on speculation.

Don't speculate! Trade honestly. You can sleep o'nights.

## IN MEMORIAM EDWARD BRYAN LESHER

By FRANCIS MAYER



ON October 19th frater Edward Bryan Leshner of Waverly, N. Y., started homewards with his father and two brothers, and reached home in the Beyond. He wanted to release his father at the wheel when another car, with a drunken driver, crashed into theirs, hurled his body many yards away and his soul into that peace beyond understanding, where the "Love that moves the sun and other stars" reigns supreme.

He merited well that peace, the legacy of the Son of Man. His life was ever guided by the Law of Love and his ethics by the Law of the Mount, codified in the Sermon on the Mount. He sincerely desired to consecrate his life to altruistic work, to promoting peace on earth and good will among men, to the building of our Temple. But he knew that the Rose has to develop itself before it can adorn our Garden, that the worker who wants to build in the silence has to be skilful with the trowel and with the sword alike, so he prepared himself. Qualified with the mind of the thinker, such as were privileged to glimpse his inmost being knew, him by that inner light and inspirations from on high which are the reward of soul-purity. He not only studied sciences ancient and modern, but especially the inner life of men. And that his conduct was right and his contacts tactful was proven by the

fact that he had many friends and no enemies. It is on public record that when he saw his own camp taking what he considered to be the wrong side in a national question, he did not hesitate to fight in print for what he considered right, fight with the strong courage of those meek ones who shall inherit the earth.

After a careful preparation by doing work in a smaller circle, he had made in these last months arrangements that would have permitted him to step into a larger arena. This happened to be his thirty-first year . . . a strange coincidence. But now it seems as if all our expectations, have been frustrated by one fatal stroke. As if the family, that as yet has hardly recovered from the sorrow caused by the passing away of the adored mother, had lost a beloved son and brother, our Cause a promising worker-soldier, our Garden a well growing sapling. Yes, it seems so, but only *seems*. For he followed Love. And it was written long ago that love's labor is never lost, while some of us know that it never stops either, even if the scene of its action changes. From our *Ecclesia Militans* he was promoted to our *Ecclesia Triumphans*, and he is living not in our memory only. So let us send our farewell on the wings of Love and in the tongue of his blue blooded ancestors:

*Au revoir frere bien cher!*



## REINCARNATION

By BERTIE E. APPEGATE

FROM out the vast and boundless blue  
A soul is wafted to this place,  
Its face is like the flow'ret's bud,  
Its body is inimitable grace.

It grows to youth, this tiny bud,  
Quickly its petals wide outspread,  
Astounding great its knowledge is  
With many muses seeming wed.

Full stature now and beauteous strength,  
A wisely welded, rounded whole.  
Some call it "Luck"—some call it "Fate",  
'Tis but experienst, aged soul.

\* \* \* \*

Another soul comes to this earth.  
Its body ill and sore mis-shap'n.  
No flower this, no beauteous grace,  
Its mould from previous cause is tak'n.

Its life of crime, evil and lust,  
Some former evil life has known.  
Is God a monster, so unjust,  
He would condemn a soul just born?

Ah is it luck? Ah, is it fate?  
From out the ages comes a cry,  
"BE DILIGENT THOU"—then thou  
shalt be  
As one who with the myst'ries vie.

And if this story strange appears,  
Think of the tree, the mountain, stream.  
Far lesser import they than we,  
Yet wisdom from their lifetimes gleam.

The tree, which gladdens us in Spring,  
In cold, bleak winds on Autumn day  
Is dead, but to the eye alone.  
It has but laid its dress away.

And now another Spring has come,  
With glad, sweet cry it bursts with joy,  
Lives once again upon the earth,  
In dainty green its charms alloy.

Is life so light, so soft a thing,  
Its lessons like one day in school,  
We can so soon assimilate.  
Is this an understanding rule?

Is this vast, glorious cosmos here,  
Made for a day, a year, a life?  
The stars go singing round and round,  
They learn like us thru toil and strife.

No, 'tis an endless, endless thing,  
And Life and Life and Life again,  
We come and go, as days in school,  
Until our souls we learn to reign.

## THE ROSICRUCIAN MAGAZINE

Our old friend and esteemed contemporary, *Rays from the Rose Cross*, published by the Rosicrucian Fellowship, at Oceanside, Cal., appears in a brand new jacket with a brand new name,—*The Rosicrucian Magazine*. All publications from this source are pre-eminent for their cleanliness of content, evident sincerity and strict adherence to a manifest ideal. We believe the new name will have a wider appeal than the former and it is a source of satisfaction to see the name "*Rosicrucian*" appear on a publication that really does represent a genuine Rosicrucianism. The old publication with the new name has, for many years, been an exemplar of constructive teaching. There is need for such and there is room for many more of its kind. May it "live long and prosper."

## A NEW PUBLICATION MAKES ITS PREMIERE

COSMIC DAWN, is the name of the new publication devoted to clean-cut esoterism and spiritual science. We are sure that its contemporaries will accord it a fraternal welcome. The general subject matter is edited according to the views of Dr. E. E. Thomas, well known in Los Angeles, the place of publication. From the title page we glean that the publication is "devoted to the studies of occult sciences governing the mysteries of life and the destiny of man." The field is large. The subject vast. The importance paramount. All the light that can be added to the general store by any qualified, sincere, legitimate worker will prove most valuable. May success attend the new venture.

## A NEW ASTROSCIENCE GROUP IN NEW ORLEANS

It is with pleasure that we chronicle the institution of a new study group in Astroscience known as the *New Orleans Astrological Society*. The officers are: Mrs. J. H. Watts, Honorary President; Mrs. E. J. Grather, President; Mrs. Rene Andrianand, Vice-President; Miss Virginia Dalton, Secretary-Treasurer. The Society meets on Tuesday evenings for the purpose of study and research along astrological lines. We are sure that all students and practitioners of the Divine Science will accord them a cordial welcome. They have prepared a very attractive program. Success to the endeavor and may their efforts be richly blest.



# OUR RADIO PAGE

## Let's Go!

Ye Editor Broadcasting Thru Station G W P, New York City



THE Great War occasioned the invention of many remarkable idioms. The aftermath of the war has preserved some of them to us and thru sheer merit of expressiveness they bid fair to have a permanent place in our speech and thought.

"Let's Go", is one of the idiomatic expressions referred to. It's a good one, too.

Let's Go, is a vigorous invitation and appeal combined, to *action*.

Let's Go, is an invitation to *co-operative* action.

Let's Go, implies *equal* action, leadership so far as instituting the action is concerned, but—*united, definitely focused action*.

Our country is one pre-eminently of action. Its opportunities are manifold for those who exert themselves. The laggard stands little chance. There is ample sympathy for the really unfortunate but none for the lazy.

The ambitious one is the cheerful imp who is first to say "Let's Go", and then—*goes* into action with directness and determination. Years ago it was over the trenches. Today it means over any and all obstacles that stand in the way of successful accomplishment of important work in hand.

The less ambitious but still commendable soul is he who isn't smart or quick enough to be first with the "Let's Go" but is just *as willing to* when his attention is called to the necessity of getting busy. He won't win first prize, neither will he get the booby honors.

The laggard is he who, when wiser ones say "Let's Go", hangs back with—"What's the use?"

The "Whats-the-users" seldom get anywhere in life and nobody in particular cares. They're "on the little list and they never, never, never, will be mist."

Some time ago, I asked a prominent business man how many he had working for him. The answer was, "Oh, about half of them." I suggested that he print some cards with the motto "Let's Go" in strong type and place them on the desk of each employee. A few months later, I asked him the same question. The reply startled. "None of them are working *for* me. *All* of them are working *with* me."

That motto worked!

Whoever and wherever we are, we can take that idiom as a personal pep-builder.

Start the day with "Let's Go" in mind and you'll get somewhere. Keep that motto in mind thru the working hours and you'll forget brain fag for your work will become more purposeful because of the extra energy and interest you put into it.

You are captain over an army of co-workers, your faculties and their subordinates, the muscles or laborers. Say "Let's Go" to them, and you'll find yourself being hustled *by yourself* in a surprising way.

"Let's Go" is the mental yeast that makes us rise in life.

Successful men have proved its worth!

Why not be one of them?

The same,

*Genel Winslow Thomas..*

Signing Off.





## ASTROLOGY AND THE HUMAN GLANDS

### A Suggestive Inquiry Into the Relationship of Astral Influences to the Endocrines

By DR. GEORGE WINSLOW PLUMMER

(Fellow, American Academy of Astrologians)



THE science of endocrinology is, as yet, in its infancy. The science of astrology is hoary with antiquity, yet our knowledge of the vast field it comprises is, comparatively speaking, as

infantile as our knowledge of the new science of the human glandular system.

Nevertheless, to those who have approached the subject of the relationship of the astral forces to the glandular dynamics, certain notable correlations are obvious and inevitable.

There are twelve principal and dominant so-called "ductless glands" in the human economy; the Pineal, Pituitary, Thyroid, Parathyroid, Thymus, Carotid, Pancreas, Spleen, Adrenals, Coccygeal, Parasympathetic and Gonads. There were twelve apostles around the Son (Sun) of God. There are twelve planets hypothetically around our astronomical sun; Mercury, Venus, Earth, Mars, Jupiter, Saturn and Uranus, the seven known planets, and five others said to be unknown, one of which, Vulcan, is now conceded by many astronomers, while the remaining four

are subjects of academic discussion. It is a remarkable analogy that around the Ego, or Divine Spark in each homo, the twelve endocrines function as satellites.

The subject of the endocrines becomes of paramount importance to the astrologer, because the science of endocrinology reveals the fact that these tiny glands, so long regarded as of little, if any account, or, at best as vestigial organs, in reality shape our physical destinies thru their tremendous influence in creating personality, shaping individuality and moulding character. By the hyper or hypo sufficiency of any one of these ductless glands, organic changes in our physical structure and protoplasm are effected, our mentalism is modified, our ethical concepts are altered and our spiritual vision is extended or altogether obscured.

The following Table shows a suggestive correlation of the essential factors involved. It is not by any means complete, for our knowledge is far from complete. We have *factual* knowledge of only a few of the planets in our solar system. The influence of the others is experimentally conjectural. Likewise, we have *factual* knowledge of but a few of the endocrines. The influence and function of the others is experimental and conjectural to the highest degree at



present. The allocation of correlative influences in the Table will be found to be quite different from those already partially formulated by other researchers. The author makes no apology for this disagreement, for he is not in complete sympathy with many of the conclusions thus far advanced by astrologians on this particular subject.

As research into endocrinology extends, it will be found that each gland is, in reality, an organism so complete in itself, independent, yet co-operating with one or more of the other members of the glandular system, that it may be considered practically as an entity. For this reason it does not seem logical to ascribe the rulership of any particular gland wholly to a single planet as has been done in many printed instances. The complexity of the internal secretion enshrining the specialized hormone it is the function of the gland to develop, brings into active operation the influences of the astral forces that are normally operative in the physiological functions served and motivated by the gland in question.

We commonly speak of the influence of Jupiter upon the blood, but we also affirm the influence of the Moon upon body fluids in general and ductless secretions in particular. Now the influence of Jupiter is comparatively constant, subject to signatory modification. The influence of Luna is fluidic itself, subtle, changeful, giving its definite alchemical tincture, not only according to radical position, drawing upon other alchemical factors according to aspects made, but also according to transit. For instance; the author has seen, in fact knows of a case of cretinism, wherein a stupid, idiotic, malformed dwarf, has been restored to marvelous normalcy; a case of true remodelling of body and soul, by the feeding of thyroid. But there is an interesting phenomenon connected with this cure. On the occasion of each full moon there is a reversion, which it has been found unsafe to attempt to overcome by increased thyroid feeding.

Furthermore, the same phenomenon occurs to a greater or lesser degree whenever there is any adverse lunar direction in the young man's chart.

It is not the purpose of the writer at any time to stress the factor of sex unduly. In the present matter under consideration, there are however, some features that may not be overlooked. It has been found that removal of the testes from frogs, destroys the "clasp-reflex," indicative of sex desire. Subsequent injections of testes extract causes the reflex to reappear temporarily. Dr. Berman observes that the "hormone provoking this sex reflex is present only during the mating season. In birds, the seasonal nesting and migrating instincts may be eliminated by interfering with their ovaries. At the same time there is a change in their plumage toward the male type. Similarly, the males, when their sex endocrines are removed, will change their psychic nature as well as physically. Besides owning his flag-waving comb, his spurs and brighter feathers, the rooster struts to attract the female, and fights aggressively with his sex competitors. When he is made a capon he loses his spurs and comb and distinct plumage, and in addition becomes retiring and submissive, in short, a pseudo-hen in his instincts as well as in appearance. If the genital glands are extirpated from a male before puberty, the wattles remain small, pale and bloodless; no active, amorous or combative instinct emerges. The creature maintains a demure silence, and may even be sought by a virile male. So we may see homosexuality of a kind in the lowest animals. On the other hand, hens deprived of ovaries tend to metamorphose in the male direction, even to acquire the male spurs and to display the male attitudes.

"All thru the animal world, in the springtime, *when the pituitary awakens* or increases its secretion, and so stimulates the sex glands to augmented activity, emotions of sex and their expression are provoked by the inner stirring. When the nightingale warbles passionately and the mocking bird gurgles provokingly, when the robin fills its scarlet breast and the starling floats in ecstasy thru the perfumed air, when the pigeon coyly woos its mate, and the butterfly flirts with the dazzling multi-colors of its wings, when all the marvelous devices of sex attraction in nature, selection and



# TABLE OF CORRELATIVE QUALITIES, FUNCTIONS AND INFLUENCES

<i>Gland</i>	<i>Known charac- teristic secretion</i>	<i>Planet</i>	<i>Sign</i>	<i>Metal</i>	<i>Color</i>	<i>Function</i>
PINEAL	Pinealin	♄	♈	Radium?	Reddish-Gray	a Brain and sex develop- ment b Adolescence and puberty c Light and maturity
PITUITARY a Anterior (Prepitui- tary) b Posterior (Post-Pitu- itary)	Pretuitrins (two) Pituitrins (Hypophamins) Tethelin	♃ ☉ ♃	♈ ♈	Brass, Gold,  Silver		Energy consumption and utilization — continued effort Growth of skeleton and supporting tissue — sex growth Nerve cell and involuntary muscle cell, brain and sex tone
THYROID	Thyroidin Thyroxin	♃ ♀ ♀ ♂	♋ ♋	Silver, Mercury, Copper		Energy production Controller of growth of specialized organs and tissues, brain and sex
PARATHY- ROID	Parathyrin	♃	♋ II	Lead	Reddish- Brown	Controller of lime met- abolism — muscular and nerve excitability
THYMUS	Thymovidin	♀ ♀	♋ III	Quicksilver, Copper	Pinkish- Grey	Controller of childhood growth — secondary sex traits
PANCREAS	Insulin Iletin	♃ ♂	♋	Lead Iron	Reddish- White	Controller of sugar Met- abolism
SPLEEN	Haemolytin	♃ ☉ ♀ ♀	♋ ♋ ♋	Lead, Gold, Tin, Quick- silver, Calcium	Dark Purple	Controller of blood destruc- tion
ADRENALS a Cortex  b Medulla	Interrenalin ("Cortin") Cardaissin  Adrenalin (Epinephrin)	♃ ♀ ♀ ♂	♋ ♋ ♋	Silver, Tin	Yellowish	Gland of combat a Brain growth—tone de- velopment of sex glands —chemistry of acid regulation b Energy for emergency situation
CAROTID	Chromic protoplasm	♀	♋	Copper	Reddish- Brown	
COCCYGEAL	Clear. No stain.	♃ ♂ ♀	♋	Lead		
PARASYM- PATHETIC	Chromaffin cells		♋			Neural stabilization
GONADS a Testes b Prostate c Ovaries d Placenta e Corpus luteum f Mammary glands	xOrchitine xProstatin xSpermatozoa *Folliculin *Menoform (Ovarin) *Lutein *Mammarin	☉ ♂ ♀ ♃ ♀	♋ ♀	Gold Iron, Sodium  Silver Copper	Grayish- White	Procreation and secondary sex traits

TO THE ABOVE MAY BE ADDED

DUODENUM	Secretin					Controller of digestion
LIVER	Haemopoetin	♃	♋	Tin		Controller of blood forma- tion
HEART	Automatin	♃ ♂ ☉	♋	Tin, Iron, Gold		Regulator of heartbeat
SKIN	Dermosterol	♃ ♀	♋ ♀ ♋	Lead, Copper		Regulator of light reactions
CHORIOID	Chorioidin	☉ ♃ ♀ ♀	♈	Gold, Silver, Copper, Tin		Nutrition of nervous system



## THE TABLE,—

(Adapted and amplified from Berman's "*Glands Regulating Personality*", Macmillan & Co.

Signs are allocated independently of empirical and theoretical or speculative sequential astrological rulerships and are determined by the chemical analysis of secretions and the indicated functions of the respective glands.

Thus far, research does not justify the allocation of any glandular structure to the exclusive rulership of any single planetary body. The complex structure of each type of glandular secretion shows evidence of the influence of more than one planetary source of energy, for the extremely varied functions of each one of the endocrines indicates the faculty of response or reaction to more than one astral focus.

x Masculine

\*Feminine

courting, mating and reproducing are pondered, who but must wonder at the infinite possibilities of reaction of the sex hormones? All is for love, and all is because of the love in the blood that is manufactured unconsciously by a few hidden cells."

The two paragraphs just given have been quoted in full, for they summarize the seemingly innumerable permutations, of which the reactions caused by endocrine activity are susceptible, on one plane. They are of especial interest to astroscintists however, for they bring out some very pertinent features. We observe that the hormone provoking the sexreflex is "present only during the mating season." We also note that in the animal world the "pituitary awakens or increases its activity" in the springtime. What is the mating season and when is springtime?

Ordinarily, both questions are answered in one, namely, from the usual astronomical standpoint and the springtime ingress. But a curious contradiction is observable. Springtime comes at about the same approximate general period each year, but *mating seasons are changing as our climate is changing*. Also, some types of animals that have hitherto been thought of as responding to the mating instinct only at certain times in the year, are known, on closer study to extend their mating proclivities thruout the year with emphasis upon certain general conditions correlative with planetary and lunar changes.

In other words, what has usually been regarded as a mating season is subject to modification by planetary and lunar conditions of a sufficient degree of accuracy to entitle them to classification under some law not as yet formulated by observers. Attendants at several zo-

ological parks have confirmed these observations. It appears then, that the rythmic activity of the mating instinct is not dependent upon a stated season, so much as it is upon the response of the organism to the activities of responsible endocrines reacting to astral, solar and lunar influence and stimuli. We have here an explanation of the outcropping of gonadal phenomena at eccentric periods seemingly not in alignment with accepted data, and constituting the periodic outbreaks of various crimes peculiar to hyperactivity of the physiological and psychological factors intimately associated with sexual origins.

The same phenomena noted in regard to sex may be observed in connection with our business, social, intellectual and religious rythms, for each is periodic to a remarkable degree in its manifested activity. Each student of the art can best study such phenomena in his or her own case, from the natal chart, in connection with the daily transits, for these rythms can often be felt, at times when they would be unsuspected by the external observer. The writer has kept for some years, an astrological diary, which has proved most useful in checking up matter which only recent study has brot to his attention. In this way, astral influences can be registered in a way that will save much tedious reference to the complete chart when special data is required.

The author is averse to empiric statements or the premature publication of hypothetical conclusions, but it is his present belief, subject to revision and subsequent modification, that the endocrines may yet be discovered to be the physical centers that serve as entrances for the influx and distribution of astral influences; the hormones, the secret, invisible principle of the secre-



tion being the keys that interlock the centers of physical life and energy with the etheric and astral centers known to all well-informed esoteric researchers and students of the mysteries.

Just as there are relatively "unknown" planets in our solar system, so are there glands whose functions and secretions as yet are comparatively unknown. Until more is known regarding them it will be impossible to work out a reasonable plan inclusive of their correlative functions. Ultimately the specific function of the spinal fluid must logically be shown to bear an important relation to the activities of the forces liberated by the glandular activities. Somewhere we have read that the spinal canal *contains no fluid at all*. To the author of such an absurdity we commend a course in anatomy. In the spinal fluid, that bathes the nervous system is a *most important* secretion, deriving from another gland in the cranium, the choroid.

There is an essential mystery in connection with the endocrines. Some of them appear to atrophy at stated ages, but this atrophy does not mean cessation of function. It means a change of function, as, for instance in the case of the pineal gland. This is believed to have been the primitive parietal eye, the so-called "third eye" which has gradually indrawn and ceased to function as an organ of *physical* sight. But its nerve cells still retain a pigment similar to that of the retina of the eye and mystics have determined on soundly scientific bases that the pineal functions not only in brain and sex development, but in the higher vision and illumined spiritual insight of those who are able to persevere in the requisite development therefor.

Neptune, in its higher octave is *assumed* (altho for no apparent sufficient reason) to influence the higher spiritual activities of humanity. It is assigned to a general rulership of the Pineal. This assumption may serve the useful purpose of ensuring a more careful and intensive observation and tabulation of what we *believe* to be Neptunian influences for many decades and generations to come, but in the mean time, it is more than probable that we shall assign to the

Pineal gland planetary influences more concretely understood by us. Few astrologians known to the author, while admitting the paramount influence of the fixt stars, really include them in their hypotheses and conclusions. Until this becomes a regular procedure in astrological delineation, it is our belief that a vast area of astrological knowledge and information is being ignored while solutions for seeming problems remain unanswered.

The works of Claudius Ptolemy are frequently referred to as the "*Astrologer's Bible*." But apparently astrologians do not follow their Bible with the same degree of loyalty that we ordinarily expect to find accorded to such works. Ptolemy refers in instance after instance to the "humours" as channels thru which the astral influences become operative. Dalton, Sibley and others whose works constitute accepted text books in the Art-Science also use the term advisedly, but with the modern group of artists, the word seems to have lost its original significance.

Humours relate both to specific bodily fluids of a subtle nature, and to temperamental conditions at the same time. Now temperament is being shown to be a resultant or product of endocrinological activity. And the activities of the endocrines depend entirely upon the hormones in their individual secretions — fluids of a peculiarly subtle nature.

*Chemical* analysis of the endocrine secretions indicate the presence of the famous "Three Substances" of alchemy, Salt, Sulphur and Mercury. Salt, Sulphur and Mercury in their separate as well as their collective activities are interpreted on the physical, mental and spiritual planes or bases. The human glands therefore, as every open-minded student has learned, are the *bodily alchemists*, performing in the human economy, thru the same processes used by our medieval brethren, the work of transmuting lower values to higher values, both physical and spiritual.

Spectroscopic analysis of the light rays from the several stars shows the presence, as active factors, of the same chemical elements used in our individual chemistry and alchemy. Now if this



chemical matter can be transmitted to us via the radiations of energy translatable as light and introduced into the human economy thru the glandular system of internal secretions and there transformed into a mode of energy that develops and maintains the phenomena known as "life," it is seemingly obvious that astral influence direct from the stars themselves becomes not an esoteric but a physical *fact in nature*, and our temperaments, character, individuality and personality become—not indefinable, intangible spiritual conditions but *actual physical realities*, subject to modification as the mixture of astral influences is modified by the mutual aspects formed by the starry sources of origin.

It is not within the scope or purpose of this paper to enter into the details of physiology, anatomy or pathology. It is our province merely to point out certain aspects of the obvious results that are probable when we arrive at a more definite understanding of the functions of the glands and the nature of their secretion, correlated with the influx and distribution of astral energies after undergoing basic transformations.

From this point of view, astral influences will be taken out of the realm of the abstract and studied from the stand-

point of the concrete. The benignity, altruism and benevolence of Jupiter under benefic aspect or position may be found to be a matter of physics instead of psychics. The force and energy of Mars under any aspect may be found to be resultant upon the astral admixture filtering thru the proper glandular channels and the reaction of neural centers thereto. If one gland operates to create combativeness when courage is required, and another operates to develop caution instead of aggressiveness, then by knowing the functions of each gland, studied in accordance with the chart of the native, one can build into one's self elements in which he may, by glandular insufficiency on inhibition, be deficient. At any rate, a tremendous field of research is opened up to the true astrologian in the new science of endocrinology and it is the mission of this thesis merely to point out the actuality of such a field. Many generations will be required to bring it to perfection for many of our present ideas must necessarily be discarded, but as a compensation for our efforts, the immediate future holds possibilities of practical work and application of great value to practitioners and to humanity at large, who ultimately profit by every advance in human knowledge.

## NEW PUBLICATIONS IN ASTROSCIENCE

The following publications devoted to astroscience made their *premiere* some months ago, but lack of space prevented an earlier acknowledgment.



**THE ASTROLOG.** Edited by the Rev. Arthur W. Brooks. (*Published by the Epiphany Guild of America, at Hollis, L. I.*) Containing an article on President Hoover, with horoscope; Quarterly Forecast, Vernal Equinox and Administration Horoscopes. Tabloid make-up. Other articles of a religious, inspirational and philosophic nature. The first publication to our knowledge, relating to Astrology, to hail from Long Island.



**ASTROSOPHIE;** Edited by Francis Rolt-Wheeler. (*Institut Astrologique, Carthage, Tunis*). A publication in French, containing considerable matter of merit. It is a great satisfaction to see Astrology placed on a foundation deserving serious consideration in this far away country. It gives promise of an excellent development and we commend it to all students of the Art who read

French. As is well known, the French horoscopes are prepared along lines rather different to English and American practitioners and the new publication will make us more familiar with the methods and reasoning of our French associates.



**JOURNAL OF THE NATIONAL ASTROLOGICAL ASSOCIATION.** Edited by Caryl Burton. (*Published by Lewellyn George, Los Angeles, Cal.*) Devoted to Educational, Scientific Astrology and distributed to members of the National Astrological Association, of which it is the official organ. The articles in the issue before us are interesting and instructive. New subject matter of research is promised. The principal contributors represent the Pacific Coast altho there is an article, excellent as always, by George J. McCormack of New York. Success to the new exponent of the Art.



# ACCORDING TO HOLY WRIT

## Some Astrological Values from the "Lost Books" So-Called

By JOHN HAZELRIGG

President Emeritus, American Academy of Astrologians



UE to the constant migrations of the Jews in very olden times, many of the sacred (secret) writings were sequestered and finally lost. Among students of incunabula these have been called the "Lost Books," and so are not included with the authorized scriptures—those which the Nicene Council fumbled for 'neath a table whose obscure depths hid the magic tomes that were to be selected, under a supposed Divine guidance, as tokens of an inspired authority.

Also many tracts were rejected by the Canons, and came to be known as the *Apocrypha* of both the Old and the New Testaments, tho just why these should have met with disfavor would be a puzzle to one dedicated to the occult doctrines of religion and philosophy, for their examination reveals much in the nature of mystical connotation. Doubtless they were deemed of no utility to the preconceptive purposes of this body of paternal clerics, which were obviously to construct a religio-political institution to direct and dominate freedom and liberality of thought in respect of devotional needs and the inherent spiritual intuition of the individual. In truth, all the accepted biblical tractates—omitting those of questionable authenticity and such mutilations as have been introduced to support dogmatic assumptions—are replete with mystical keys without which their hidden meanings cannot be properly probed. And these Nicene councilors were not temperamentally the locksmiths they should have been, else the heterogeneous selections would not have led to the many later adventitious doctrines and

the many incongruities that characterize their interpretations.

Among the ones rejected are the three "Books of Hermas," significant of which is the third, or *Similitudes*, not cosmical—as the correspondences with which the astrological student is familiar—but chiefly ethical. One very interesting allusion is to fasting, that mortification of the flesh and the gastronomic appetites so misunderstood by the orthodox church, and against which this apostle inveighs as being needless and no wise decreed by the Lord, and by which "he advanceth nothing in righteousness." Pretty tough on the Friday fishmongers! Instead he defines the true fast as this: "Do nothing wickedly in thy life, but serve God with a pure mind, and keep His commandments . . . nor suffer any wicked desire to enter into thy mind" (*Similitudes v. et seq.*). Thus is the metaphorical and the figurative of the Canons reduced to literal concepts and made illuminative. And so was counseled abolishing of the legal sacrifices as being deplorable, that the spiritual righteousness of the Gospel might be introduced (*Barnabas, Chap. II.*). These books were doubtless repugnant to minds lacking in the transcendental qualities of apperception.

Of particular interest to students of regenerative physics is *A Fragment, II Corinthians*, expunged from the fabricated versions, in which this word is mentioned but twice, *Mat., xix; 26*, and *Titus, iii; 5*. True, "salvation" has been substituted, its meaning woefully misunderstood, but used perhaps as being more relevant to sacerdotal requirements than to the demands of the humano-spiritual laboratory wherein the alchemical regimens proceed in orderly sequence to the telestic union of soul and spirit, the Di-



vine Marriage which "no man can put asunder," for such is the At-one-ment.

The *Book of Enoch* is one of few of the Lost Books that have been recovered, found and translated from the Ethiopic early in the last century, but a more serviceable rendition with comments was made by Kenealy about 1870, and contains much upon Astrology and its contexts, and is essentially cosmological thruout. We cull this from *Chap., iv.*: "First marches forth the solar Lion replete with luminous fiery flames; the circle of which is as the Circle of Heaven itself, and where he ascends as in a chariot, the wind blows." If there be any question as to the cosmical period with which this document deals, we would place it as pointing conclusively to the Denebolic point of solar emergence, situate at the meeting of the constellations of Virgo and Leo. The star Denebola is  $176^\circ$  from the first point of Aries, or reduced to seconds and divided by 50" (the annual ecliptic recession) = 12,361 years ago as the "point of orbital synthesis" to which Enoch adverts as the beginning of a "new cycle," the beginning of a new covenant or dispensation. As this antedates the Mosaic account of creation several thousands of years, this tract would of course have been interdicted by the framers of the present scheme of worship, and hence discredited by all believers in the infallibility of the Mosaic chronicles, or those unmindful of or unverst in the symbolism of this introduction to the *Pentateuch*.

And in all the teachings of this seer, illustrated by descriptions of the mechanism of the solar universe, he neglects not the pneumatic applications, as with the White Hind, or whitely-shining moon, and so depicts a noumenal idealism that far transcends the inadequacies of a soulless theological didacticism. Indeed, there is a sort of panpsychism to be read into the lines, which comports very agreeably with the interrelationships of principle and plane and the universal brotherhood in Nature as taught and demonstrated by the stellar doctrine.

But one cannot search very deeply into the pages of Holy Writ without finding *Pelion* piled upon *Ossa* as regards the

astrological *principia*, with its collateral branches, the *organum* of Alchemy with its metallic, somatic, and spiritual transmutations, and the divine consequent, Regeneration, of which the *Apocalypse* is a comprehensive treatise. This should be perused, however, in Pryse's translation as being the work of both a mystic and a Greek scholar, and not in the questionable rendering that does equivocal service in the King James version. One would hardly know them as being from the same manuscript. But the New Testament is made up pretty much of prose plagiaries, and sadly destitute of the true Gnostic spirit.

Yet here and there one finds much pertaining to terrestrial phenomena, and in terms which the student of astrometeorology will readily identify. Thus, in this branch of the stellar science, to Jupiter is ascribed the north wind, and his good aspects to the luminaries as well as to certain major planets presignify clear weather and a plentiful generation of ozone. In the *Book of Job* we are told that "fair weather cometh from the north" (*xxxvii.* 22), while the *Book of Proverbs* asserts that "the north wind driveth away rain" (*xxv.* 23). Likewise it is known to the astro-scientist that the east wind is under the dominion of Saturn, hence cold and destructive by reason of its direction being contrary to the axial rotation of the earth, and so do we read again from this authority, "Shall it not utterly wither when the east wind touches it?" (*Ezekiel, xvii.* 10). The south wind is astrologically under Venus, and corroborative of the influence of Jupiter and Venus upon the atmosphere we find Solomon thus apostrophizing: "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out" (*Canticles, iv.* 16). And that the scourge of the east wind (Saturn) shall be disperst, the west wind under Mars as the antithesis of Saturn was evoked by the Lord, who "turned a mighty west wind, and drove away the locusts" (*Exodus, x.* 19).

It seems to the writer that here is indubitable testimony of the legitimacy of astrological canons, and also evidence that these ancient writers were fully acquainted with the tenets involved.



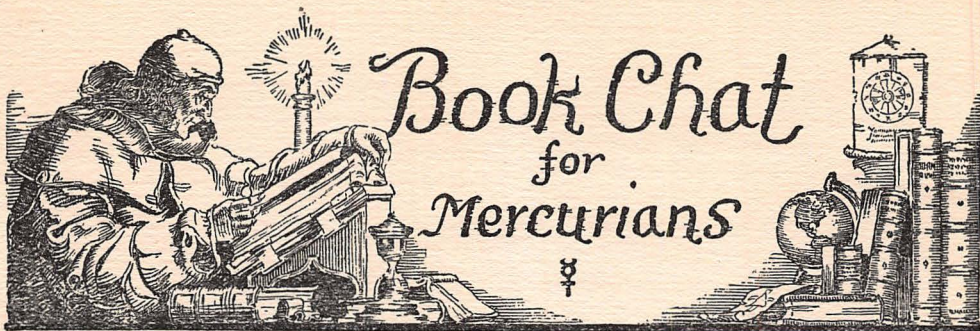
The compilers of the holy scriptures doubtless committed sins of omission as well as of commission, mayhap unhappy in some of their methods, in others did they build better than they knew? Anyway, they gave to the collection the name Holy Bible, and what is Holy Bible, literally, but Sun Book, with its creative and redemptive processes—the syntaxes of the Divine Language over which the ecclesiastical grammarians have cudgeled their brains to the point of pious confusion, and to artifices in exegesis that are warranted to satisfy the demands of any man-made theology.

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For those who may feel an interest in the subject, the forementioned Lost Books, with places of reference in the Scriptures, are here given, with chapter and verse, namely—

1. Wars of the Lord. Numbers xxi. 14, xxvii. 30.
2. Book of Jasher the Upright. Joshua x. 13, 2 Samuel i. 18.
3. Book of the Constitution of the Kingdom. I Samuel x. 15.
4. Solomon's Three Thousand Proverbs and Five Songs, and his works on Natural History. II Kings iv. 32, 33.
5. Book of the Acts of Solomon. I Kings xi. II Chronicles ix. 5.
6. Chronicles of the Kings of Israel. I Kings xiv. 19, xvi. 5, 20, 27.
7. Chronicles of the Kings of Judah. I Kings xv. 7.
8. Book of Samuel the Seer. I Chronicles xxix. 29.
9. Book of Nathan the Prophet. I Chronicles xxix. 2, II Chron. ix. 29.
10. Book of Gad the Seer. I Chronicles xxix. 29.
11. Nathan the Prophet's Life of Solomon. II Chronicles ix. 29.
12. Prophecy of Ahijah. II Chronicles ix. 29.
13. Visions of Iddo the Seer. II Chronicles ix. 29.
14. Book of Shemaiah the Prophet. II Chronicles xii. 15.
15. Iddo the Seer on Genealogies. II Chronicles xii. 15.
16. Isaiah's Acts of Uzziah. II Chronicles xxvi. 22.
17. Books of the Kings of Israel and Judah. I Chronicles ix. 1, II Chron., xvi. 11, xxviii. 26, xxxiii. 18, xxxv. 27, xxxvi. 8.
18. Book of Jehu. II Chronicles xx. 34, I Kings xvi. 17.
19. Isaiah the Prophet's Life of Hezekiah. II Chronicles xxxii. 32.
20. Lamentations of Jeremiah over Joshua. II Chronicles xxxv. 25.
21. A Book. Exodus xvii. 14, xxiv. 7.
22. A Book of the Lord. Isaiah xxxiv. 16.
23. Story of the Prophet Iddo. II Chronicles xiii. 21.
24. Sayings of the Seers. II Chronicles xxxiii. 19.
25. Book of the Covenant. Exodus xxiv. 7.
26. Book of Enoch. Jude 14. This book found by Bruce in 1773.
27. Songs of Praise. Nehemiah xii. 46.
28. Book of Remembrance. Malachi iii. 46.
29. Chronicles of King David. I Chronicles xxvii. 24.
30. Book of Jason. II Maccabees ii. 23.





**PLEASE NOTE:**—This Book Review is intended as a SERVICE to readers of *MERCURY* and students of the Societas Rosicruciana in America. It is not contingent on any advertising agreements whatever. Only books that are believed to have some special value to our readers and students will receive notice in these columns and it is our purpose to recommend the latest works of merit covering the subjects of Religion, Science, Philosophy and the various departments of Psychology.

## BOOKS WISE AND — OTHERWISE

### Reviews of Works Especially Timely as Holiday Gifts



**SANE OCCULTISM;** By Dion Fortune. (Rider & Co., London, Eng.) We presume there is such a thing as "sane occultism" but, O Brother! its a rare, rare birdie. We are in the alleged "Mercury Half" of the "Earth Period" and it is affirmed to be a filosofic age. It surely is mercurial anyway. At the present time, what is ordinarily pandered for occultism is occult enuf for that matter but it does not show sufficient evidence of sanity to be regarded as a normal science by any Court of Common Fleas. Dion Fortune is one of the best known English occultists. He writes good stuff. That's why his book is mentioned here. He gives his definition of sane occultism and we rise in our own esteem by agreeing with him, not because we *want* to, but because we *have* to agree with his emiently sensible arguments and well written logic. Meditation, Research, Karma in many of its multifold phases, Occult Fraternities, and all that sort of thing all ably presented. Mr. Fortune should be better known to American students. You could waste a lot of valuable time to little advantage on other books on this subject but you won't waste any of the alleged "golden moments" spent on this book. Its a dandy.



**DRAPO;** By Her-Ra-Ma-El, (Dr. L. Arthur Holly) (*Port-au-Prince, Haiti*). In French. A most interesting esoteric study of the unusual African traditions, social and national, of Haiti. It is the best exposition of primitive Voodooism (Voodoo) we have ever seen, and the author is singularly well qualified to

undertake a work of the kind, exceedingly sensitive as well as dangerous in many ways. This powerful culture, still active and marvelously effective, is not subject to the free and frank discussion accorded most arcane bodies. Those who can read this volume in French, have a real treat in store. It is decidedly not fiction, but—far stranger.



**THE SONG OF SANO TAROT;** By Nancy Fullwood with an Introduction by Claude Bragdon. (Macoy Publishing Co., New York, N. Y.) In spite of its name, there is nothing about the Tarot in this book. We confess to a certain haziness of memory in regard to the author, Nancy Fullwood. Our memory is, at times, deucedly tricky, you know. But we *do* know Claude Bragdon, and if he wrote an Introduction to it, we affirm and aver that the book is distinctly worth while. Aside from the author's intimated guidance from "the other side" in writing this volume, the subject matter is sensible, sane, and undeniably inspirational. We are not biast in favor of works in which automatism or individual conscious "guidance" plays an important part, for the tonnage of trash now on the market under such an incubus does not justify one in giving such matter very serious consideration. We have read *Sano Tarot* with interest and profit. The author evinces a keen appreciation of her own sex and sex plays a considerable part in the subject matter. The blame, however, may be laid upon Sano Tarot, for paragraf after paragraf ends with the line, "I, Sano Tarot have spoken." It reminds us of the late, and by many, lamented, Mrs. Eddy, whose thunderous pronounciamientos assumed the



nature of a Divine mandate at times. Get the book, brother, its really worth reading, keep your equilibrium, dig down under the logotectural vertebrae and etymological idiosyncrasies and you'll find a stream of good, sound stuff that will tonify your ennuied soul and jack up your cerebral pulp.



**YI KING, TAO;** By Veolita Parke Boyle. (*Occult Publishing Company, Chicago, Ill.*) We recall with pleasure some earlier work of this author and the present volume justifies our expectations. It purports to convey the author's concepts of the fundamental principles of the Yi King, Tao and Cabalas of Egypt and the Hebrews. It will prove most acceptable to students of numerology and is, in our opinion, a most practical and helpful work. It is singularly free from the usual empiricisms that afflict this department of arcane literature and sets forth its premise with clarity, sanity, and logic. Cheerfully recommended to all Mercurians.



**THE MIRACLE OF BIRTH;** By Geoffrey Hodson. (*The Theosophical Publishing House, London, Eng.*) In few words, this book is worth while to every occultist of every school. It is, of course primarily the theosophical point of view, but it is based upon the accepted principles of all sane occultism. It is a book of clairvoyant investigations of the building of the physical and subtle bodies of man during pre-natal life. The subject is carried thru the several months from conception to birth. With the idea of the "Our Lady" presence, not all will agree. It looks as tho this were an importation from the Liberal Catholic Church, of Theosophy. The astral operations and etheric influences at work however, are ably and, we believe, reasonably accurately described. This is a subject to which too little attention has been paid and we welcome this addition to the bibliography of the special subject.



**THE RISE AND CONSUMMATION OF THE AEON;** By Rev. Holden Edward Sampson. (*William Rider & Son, Ltd., London, Eng.*) I lunct with Sampson some years ago but I never suspected that he would, later on, put out a book like the present. It is "a book of interpretation and prophecy relating to the present Last Times of anti-Christ." Sampson has had some remarkable spiritual experiences and they make any thing that he has to say, of unusual value. It won't do you any harm to look this book over. I did, it didn't hurt me. I learned something from it.



**GOLDEN RUBBISH;** By William Dudley Pelley. (*G. P. Putnam's Sons, New York, N. Y.*) Did you read *Seven Minutes in Eternity* in the *March American Magazine*? Then we need only point out that the same author wrote *Golden rubbish*, which is truly golden but not rubbish. Fiction, yes, but darn good, for it embodies the secret of humanity's search for the Eternal, and, thru its heroine, develops a vision that is the heritage of every man and woman who reads the book. What is this vision?—get the book, read it, and find out. It will be time interestingly and profitably spent. By the way,—our office copy disappeared after six had read it.



**CURIOUS LIFE;** By George Wehner. (*Horace Liveright, New York, N. Y.*) Introduction by Talbot Mundy. The publishers offer it for what it is, a tremendously interesting human document. The author offers it for what it is, the autobiography of a "medium." Mundy offers the book for what it is, an "incontrovertible, direct and unqualified answer to all who have hitherto assumed that mediumship is an imaginary condition. Let those who will—scoff. Whatever your position, the book will interest, enrage, amuse, intrigue or stimulate you. Check the proper item after reading.



**THE GOLDEN VERSES OF PYTHAGORAS.** (*Shrine of Wisdom, London, Eng.*) A new translation of the famous "*Golden Verses*" with a commentary by the Shrine of Wisdom editors. The *Golden Verses* are not, logically, of Greenwich Village character. Therefore they are worthy of memorization by all well developed minds, whether occult or unembarast. The commentaries are sane, helpful and logical and the little volume is handy, convenient and reasonably praiseworthy.



**NUMEROLOGY MADE PLAIN;** By Ariel Yvon Taylor. (*Laird and Lee, Chicago, Ill.*) A revised and enlarged edition. "Fortune and Fame are in Your Name" is the slogan, but—not always. We do not observe that the book presents what might be called "new matter" on this popular subject, but it does present the usual arguments for Numerology in a readable and logical manner and makes the rules for calculating one's numerical relation to cosmos plain and easily workable. It is we opine, an excellent little handbook for students of this embryo science, an ancient science geborned under new auspices and, for that reason, lacking the support of those who had the mental insight to develop it originally. The author has done her work well, and given us a readable, rather



clever and useful volume of comfortable proportions. Many of our readers have asked us to recommend a good work on Numerology. Well, here's your answer.



**MY MYSTERIES AND MY STORY;** By "Velma, the Seer." Seemingly a pseudonym with self-conferred titular decoration. (*John Long, Ltd., London, Eng.*) A book on Palmistry, in which are incorporated the results of thirty years' experience as a palmist, astrologer and crystal gazer. If the author has been really a success at any one of these three departments of thought, it would be enough for one incarnation at least. Adviser to "Monarchs and princes, statesmen and diplomats, actors and actresses and even criminals" who, it seems, have consulted him at times. In spite of all the foregoing, the book is really interesting and the author's experiences form a valuable contribution to the general subject of palmistry, an ancient practice not without obvious foundation in fact.

## RELIGION



**CATHOLICISM AND CHRISTIANITY;** By Cecil John Cadoux. (*Lincoln MacVeagh, The Dial Press, New York, N. Y.*) Now that we've given the publisher his proper space, we can list the intellectual decorations of the author. M.A., D.D., (London), and M.A., (Oxon). Foreword by J. Vernon Bartlett, also an M.A., and D.D. "Gloomy" Dean Inge says, "It is a very remarkable book. The learned world would owe a debt of gratitude to any publishing firm that accepted it." The Dial Press seems to have been elected therefore, to receive the honors. This volume is one of the rare types wherein the author really has something to say and he spreads himself over 704 pages in saying it. The work purports to be a "full and fair-minded examination of the claims of Catholicism, Roman, and Anglican, from the liberal Free-Church point of view. Anything like a full and fair minded exegesis of a matter of ecclesiastical polity by any one sufficiently well versed in one or both sides, seem rather to savor of a millennial dawn. The future of the Christian Church is discussed, also the problem of Christian Reunion, which, we opine, will remain a problem until first to a solution by economic pressure plus common sense. No brief review such as our space affords, can assume to cover this splendid work adequately. It is, without doubt, the best, most complete, satisfactory, thorough and exhaustive work on a subject delicate as to history, sensitive as to individual attitude, vital as to human spiritual requirement and scholarly as to intellectual position. An unusually fine book of a high order of excellence.



**THE SCANDAL OF CHRISTIANITY;** By Dr. Peter Ainslee. (*Willetts, Clark & Colby, New York, N. Y.*) An interesting discussion of the anachronism presented by the phases of Christian sectarianism, which appears to have developed from the question raised by the author's chauffeur, "Why so many kinds of churches and all worshipin' the same God"? The blight of denominationalism, its awkwardness, the necessity for rewriting church history, the harm done to Christianity by denominationalism and the hope and cure of the scandal, are topics discussed and considered at some length. The question raised by the chauffeur is one that has been and is being raised by a countless number of earnest questioners. The absurdity of denominational lines is fast becoming more and more apparent. Read the book. If you are a thoughtful person it won't take you long to realize the advisability of scrapping most of the denominations and then compelling the remainder to get together as a unit. Its bound to come sooner or later. The sooner the better.



**THE STORY OF RELIGIOUS CONTROVERSY.** This is the title of a pretentious volume by Joseph McCabe, with Introduction by E. Haldemann-Julius. (*Published by the Stratford Company, Boston, Mass.*) No one has any doubt that religious controversy exists, has existed and probably always will exist so long as denominationalism and creedalism continues and that, we opine, will be for many moons hence. McCabe was a religious for twelve years. Then he taught philosophy in a Catholic college. He avers that he devoted thirty years to the preparation of the present volume. If you read this book you will discover why we have religious controversy, what started it, what maintains it, what it produces, how it perpetuates disturbing factors in home, society, business and almost every other human relationship. Religious controversy is as irritating as the measles, as deadly as a Texan rattler, as destructive as a Bolshevik bomb-pill, and as useful as an overcoat in that future state of existence where the temperature is alleged to hold altitude records. The book is a mine of information for those to whom being well-informed means anything in particular. Our advice would be for you to read it, but—in the words of the popular tune, "It all depends on you."



**WHAT PRICE SALVATION?** By Rev. Judson S. Washburn. (*Dorrance & Company, Philadelphia, Pa.*) A volume offered by its author, a Methodist Episcopal clergyman, as "an interesting and thought provoking review of the religious situation of today. Mr. Washburn, according to the cover-jacket, has been interested in the mystical side of religion for



many years and has been a student of the esoteric teachings of the various faiths." This is quite possible, but there is a difference between simply studying esoteric teachings for the purpose of becoming acquainted with them and studying them for the purpose of making the truths they reveal a part of one's consciousness. Frankly, this volume does not display a knowledge of the mystical or esoteric side of religion. It is rather, a collection of essays revealing the author's viewpoint on several moot subjects. This viewpoint is unique in many ways, always interesting, and in many respects instructive. Mystics, psychologists and esoterists will be decidedly apt to take issue with Mr. Washburn in his statement that "this subconscious is the soul, the ego, the real 'I', the inner self, the deeper self, the giant within." Herein is the same mistake made so frequently in all literature, the confusion of several distinct items by using several terms as synonyms. However, we have read this work with interest. We are better in many ways for having done so. It will do good to any reader who still lays claims to a reasonable degree of sanity. Net result of observation?—Good.



**HANDBOOK OF ALL DENOMINATIONS;** By M. Phelan. (*Cokesbury Press, Nashville, Tenn.*) An exceedingly handy, compact, readable little reference volume, for general reading and more especially for desk reference, for those whose vocation is cast along literary lines of thought. The work can hardly be said to be complete for we note the omission of some Christian denominations that have been making substantial progress. The book does not profess to be encyclopaedic and for that reason we cannot take it to task for the somewhat meagre amount of data and material on some denominations, which are barely mentioned and listed. Several inaccuracies are noted, but taking it by and large, it fills a definite niche in the library equipment of the writer or thinker, and from it one can turn to more generous sources of information. It is a good summary and is marked by an evidence of intended toleration and non-partisanship.



**PREHISTORIC MAN IN GENESIS;** By Rev. F. de P. Castells. (*Rider & Co., London, Eng.*) Alleged to be "a study of Biblical Anthropology giving the true reading of the first chapters of the Bible and a naturalistic interpretation of the tradition about Adam and Eve." It recalls that unusual book, *Pre-Adamite Man*, published back in the 60s. We are taught that Adam is not the name of a man but of a race, of which Havvah (Eve) was the female contingent. Sacred Ground, Tabus and Forbidden Trees are discussed. An unusual book and whether you will agree with it or not is of no importance. The point is, that it will take your mind out of the one-track groove in some Biblical matters.



**THE MARRIAGE OF HOSEA;** By Isachak. (*Halcyon Publishing Co., New York, N. Y.*) A Passion Play in three acts. Truly, quite remarkable. The Prophet Hosea, commonly regarded as one of the minor prophets, looms up as a character few Bible students, much less the laity, have ever suspected. Hosea becomes a powerful spiritual giant, between whom, and the figure of Christ, there are many points of contact. Why did this spiritual giant, Hosea, marry Gomer the harlot? If you can answer this question, there will be little use for you to get the book. If you cannot, you ought to be ashamed of your ignorance and the book becomes an immediate necessity.

## HEALTH

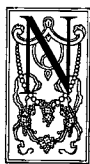


**THE HEALING MINISTRY OF JESUS;** By Rev. Frank N. Riale. (*Christian Literature Publishing Co., New York, N. Y.*) The author has a string of academic degrees but space is valuable. Maybe you'll recall that he wrote *The Divine Antidote to Sin, Sickness and Death*. Well, that book is now in its second edition. It is advertised at \$2.25; \$2.00 of which goes to pay for the extra paper consumed in printing that ding-bustedly long title. But Frank won't change it so we've stopt sobbing. His new book is a dandy. It has an intensely human, unprofessional aura that let's it get close to our skin. Divine healing becomes, in these pages, something actual, not theoretical, practical, not impossibly idealistic; it ceases to be hypothetical and emerges as a fact in actual every day usage. Dr. Riale is, we firmly believe, on the right track. It is a book for everybody, not simply for "our set, you know." This book is not spiritual breakfast mush, it is a spiritual dinner for an able-bodied citizen.



**NUTRITION;** By Walter H. Eddy, Ph.D. (*Williams & Wilkins Company, Baltimore, Md.*) Dr. Eddy is a Columbia University Professor of Physiological Chemistry, and Associate Director, Bureau of Foods and Sanitation. Well, aside from all that, his book is minus hokus and gives us ideas on food values based upon fact as well as common sense which has become quite uncommon, indeed, rare. Ordinarily, we get all fussed up when we open a book on how to eat and remain alive and find many, many words devoted to "Vitamins." We have read much, gentle reader, very very much about Vitamins, but as yet, the great secret of their identity has remained sealed in Egyptian murk and gloom. But, oh joy! Dr. Eddy actually tells us what vitamins really are, in a way that even you and I can understand. That settles it. The rest of the book is naturally O.K. You won't lose money getting this eye-opener.





**NATURAL FOODS;** By Otto Carque. (*Published by the Carque Pure Food Co., Inc., Los Angeles, Cal.*) In spite of the luxuriant nut-crop good things do come out of Los Angeles. This is one of them. If I didn't think so, I wouldn't give it space here. Carque is a big man in his line. His book is really remarkable. In these days when we are jazzed by bird-seed hounds, sand-pudding devotees, sawdust enthusiasts and the joyful Te Deums of weak men made strong by carefully prepared diets of assorted weeds from the farmers rubbish pile it is refreshing to find a book of sound common sense, which, for that reason, is unusual sense. The book contains over 200 simple and wholesome recipes and menus, with advice on Infant Feeding for those who have infants, expect to have them, desire to have them and, well—the censor prohibits further observations. Carque's book is decidedly good, sane, helpful, sound and all that's worth while. If you are troubled with things the doctors have fallen down on, why don't you read this book yourself. You might possibly get well. Who knows?



**THE CHURCH AND BODILY HEALING;** By R. L. Langford-James, D.D., Mus.B. (*The C. W. Daniel Company, London, Eng.*) This book purports to show how the Christian Church thruout its history has taken the lead in all modes of bodily healing, Physical, Mental and Spiritual. The object of the book is to determine the actual nature of spiritual healing and to place it in its due relationship to other modes. We have an open mind, but thus far we have not noted that the Church has been conspicuous in healing and health matters except by its absence. History and monastic records demonstrate anything except healthful practices in religious bodies. Today, there is a small number of earnest men in the Church who would like to see the Church recognize and take a position regarding healing that is in accordance with early Christian practice and the exercise of thaumaturgy. The book is interesting. No one can doubt the sincerity of the author. He is attempting a splendid work. We may not agree with him wholly in his position as to the Church's attitude but we cannot disagree with him in his endeavors to right a long neglected factor of the Church's manifest duty.



**HEALTH AND FREEDOM;** By J. Haskell Kritzer, M.D. (*Published by Ralf E. Kraum, Hollywood, California.*) I know how you feel, but don't be scared of that "M.D." Kritzer's book is good. Some M.D.'s are good, you know. A comprehensive guide for the eradication of mental, emotional and physical disorders by personal effort, and for the promotion of self-

reliance in thought and action. That's a big order, brother, a big order. But the book fulfils its promise. It shows how to keep healthy without committing suicide in the process and more folks have kild themselves trying new fangled schemes to get-well-quick, that by many other more approved methods, sanctified by ancient usage. If you'll take the trouble to read this book you'll be liable, to find out what ails you. Stop torturing yourself with food-fads and read something reasonable. Its really a good guide to health.

## SCIENCE



**THE UNIVERSE AROUND US;** By Sir James Jeans. (*The Macmillan Company, New York, N. Y.*) The author probes deeply into the mystery of that universe of which we think we know so much, but of which, in reality, we know pitiaibly little. Sir James explores the Sky, the Atom and Time, and then proceeds to carve the universe out of the net result. Interestingly enuf, Sir James conceives of the universe as having had a beginning, tens of millions of years ago, prior to which time, space was occupied by "primeval nebulae" inconceivably tenuous, in fact a thousand million times more tenuous than the gaseous matter fringing the immense nebulae of outer space. Students to whom tremendous mathematical estimates are impressive will find an intellectual thrill in this remarkably fine work, the principal value of which consists in the author's ability to bring us to the very latest accepted concepts of the marvelous Creation in which we live and have our being. Unusually valuable book.



**PROCESS AND REALITY;** By Alfred N. Whitehead. (*The Macmillan Company, New York, N. Y.*) An essay in cosmology. But this little essay runs to about 545 pages and it appeals primarily to persons who do not hesitate to put their brains into action. This work is in five parts, and develops a concept of cosmology "that is adequate for the interpretation of the ideas and problems which form the complex texture of civilized thought. It does not rely upon traditional philosophical disquisitions but approaches the general subject from the standpoint of human experience. The book is the work, not only of a scholar but of a thinker who knows how to think profitably. Consequently, *Process and Reality* outlines method and result in terms that make the book of far greater value than the tonnage of pseudo-psychology that has, for some unknown reason, been thrown on the market during the last few years. To the mentally lazy, this book will not appeal. To minds in which the spark of life still flickers, it will prove to be what has been most desired for many years. Wonderfully fine, clear, comprehensive and illuminatingly thought-provocative.





**SCIENCE AND THE UNSEEN WORLD;** By Arthur Stanley Edgington. (*The Macmillan Company, New York, N. Y.*) Readers who were attracted by this author's previous work, *The Nature of the Physical World* will naturally expect a continuation of intellectual satisfaction in the present volume. Nor will they be disappointed. The present volume is unique. It is spiritually satisfying to the spiritually minded and academically satisfactory to the hard-boiled. Two statements stand out in bold relief; "Nature made nearly every possible mistake before she reached her greatest achievement Man—or perhaps some would say her worst mistake of all." Also, "Religion does not depend on the substitution of the word 'God' for the word 'Nature.'" What more can a reasoning person ask, as fundamentals for a careful exegesis of a rather delicate and sensitive subject. Get the book, brother!

### MISCELLANEOUS



**TO THE PURE?** By Morris L. Ernst and William Seagle. (*The Viking Press, New York, N. Y.*) A study of obscenity and the censor. To quote the publishers, "Two lawyers have taken up the case against censorship by a simple and lively statement of the facts—the ridiculous contradictions, appalling absurdities, the follies of crusaders and vagaries of the courts. While its main emphasis is on literary censorship, this volume lifts the curtain on the whole comedy of errors of a social system . . . and offers a hopeful remedy. This matter of censorship is a singularly Un-American process, method or system of curtailing public and individual liberty that has sprung up in this theoretically free land. It is a custom fraught with repugnance to all except the prurient minded, the pornographer, the religious and emotional fanatic and the professional crusader, from none of whom can we reasonably expect reason, much less, common sense. Well, ours not to argue why, ours but to do and lie, if that gives us a tolerable surcease from the censors, official as well as self-appointed. This book will make a modern man or woman out of the most archaic human, if any modicum of grey matter is left in the serrybellum of said individual. Therefore, it is a dangerous book to those who seek to remain—crabs. Don't read it if you want to remain asleep."



**HENRY THE VIIIth;** By Francis Hackett. (*Horace Liveright, New York, N. Y.*) The personal history of a dynast and his assorted wives. This splendid work is the product of many years of painstaking labor. It therefore stands as a monumental record of a character who has stamped himself indelibly upon English his-

tory and made a strong impress upon the world at large thru the national Church of which he became, to that Church's distress, the official head. Reading this excellent work is like reading a pageant of English history and a glittering procession of many of the most notable personages of our Era pass before our vision. History becomes a living thing in this work of Hackett's and we are indebted to him for a production which will attain the status of a true classic. Powerful enuf to defy the Pope and get away with it, wealthy, with the touch of Midas, statesman, roue and blue beard, Henry was a character, an understanding of whom is necessary to a better understanding of the England subsequent to his times. His activities reached out beyond his shores and his times. Don't deny yourself the pleasure of reading this book. Be charitable to yourself.



**ADAM, THE BABY, and the MAN FROM MARS;** By Irwin Edman. (*Houghton, Mifflin Co., Riverside Press, Cambridge*). This title is the title of one of the chapters in the book. Adam is the symbol of "intellectual innocence, the Baby is the symbol of plasticity and the Man From Mars is the symbol of detachment." Mix these ingredients well and we have the book complete. It is a collection of essays. The author faces many difficult problems like a manly philosopher and while not offering a panacea, he does present some laudable suggestions that we are sure will find their way into realization. He insists that religion will not perish from the earth. We agree. But will man ultimately mould a religion that will meet his personal requirements or will he develop a religion that will synthesize art and beauty as he shows signs of doing at present? Read the book with the thrilling title and come to your own conclusions.



**REFER TO INDIA;** By D. Graham Pole. (*Theosophical Bookshop, London*). Published by Dr. Annie Besant, Adyar, India. The title is quoted from a remark made by the Rt. Hon. Ramsay MacDonald. The book is in brochure form, of about 198 pages, and is an excellently complete little treatise on Indian conditions, statistics and ethics in general. The political and economic conditions are described with frankness and clarity, but the questions of the status of women, child marriage, suttee and enfranchisement together with the matter of purdah are quietly glossed over. Too much is known of those particular matters however, to leave the intelligent reader long in doubt. The brochure is worth while, and, in the main, an excellent statement of the British position and attitude. It is instructive and helpful.





**MAGIC IN GREEK AND LATIN LITERATURE;** By J. E. Lowe. (*Basil Blackwell, Oxford, Eng.*) A wonderfully fine and instructive little volume. Few people really have any idea to what extent the perpetuation of magical practices is kept alive in customs of which we seldom know the origin, today. The use of animal products in various purposes, the practice of spitting or expectoration, are found to have an origin remote in human history and vital to the assumed welfare of many heroes, gods, goddesses and godlets. The present collection of magical practices among the Greeks and Romans gives us an authentic account of many obscure origins and is most interesting in the manner of presentation. We recommend it with especial pleasure to all Mercurians.



**THE QUEEN OF NINEVEH;** By Algernon Crofton. (*Covici, Friede, New York, N. Y.*) "A tale of the wickedest city" which is quite satisfying in all that the suggestive title implies, in meeting the requirements of a certain phase of modern taste and culture. Our old friend, the gloom-bug Jonah, of Old Testament fame, is called upon to do his stuff for the modern novelist. The author disclaims any idea of furnishing an historical novel, yet bits of history appear and play their parts cleverly. The story of the fair-haired slave girl who was to be raised as a queen, the royal falcon hunt, harem intrigues and the spectacular climax brot about by a revengeful high-brow from India, are features that keep one's eyes to the book until the last cover is reacht. The book presents a thrilling picture, not without real value and certain charm.



**SHORT HISTORY OF THE JEWS;** By E. E. Kellett. (*Lincoln MacVeagh, the Dial Press, New York, N. Y.*) An excellent work. We have been long on the trail of a history of the Jews that actually gives a history of them prior to the Old Testament saga, their actual origin and source of migration to the so-called Holy Land, but, we still seek. Kellett's book is, however, mighty well written and it should fill the biblical scholar with devout glee for the Old Testament "heroes" are treated of as *real* human beings. The book contains every evidence of careful editing and the imprint of real scholarship. It is therefore, to be highly commended and recommended, and we do both with real pleasure. Jewish history as set forth in the Old Testament is presented in its proper sequence, down to the Roman Period. An excellent bibliography and a useful chronological table adds to the value of the work. If you are at all interested in being well informed on the Old Testament, as most well read folks are, you can invest in this newest work assured of sound intellectual dividends.



**ALL STREET AND WASHINGTON;** By Joseph Staggs Lawrence. (*Princeton University Press, Princeton, N. J.*) In his Preface, the author calls attention to the "rhetorical Saturnalia in which the Senate of the United States indulged" in wanton attacks on the financial community in the early part of 1929. The volume does not purport to be an answer thereto; perhaps the author does not feel that our august solons would understand any sort of a reply. His book is, however, an explanation of the financial conditions peculiar to the United States and is a splendid argument why they should not be interfered with, especially by a body of men who know little or nothing about them. A remarkable volume of surpassing interest to everybody who desires a clear understanding of our financial relations, origins and status. Most instructive, illuminating, and—above all,—*sound*. This particular author knows his subject and furthermore, he knows how to present it in an interesting style. It is a book for "general reader", that good old general who supports our publishers so generously. It contains the information everyone of intelligence has always wanted to have, connected with matters financial.



**PRACTICAL PSYCHOLOGY;** By C. A. Dunlop. (*Dunlop & Co., Sidney, New South Wales, Australia*). A simple manual of practical psychological principles. It makes no pretensions to an exhaustive treatment of the subject. Instead, it boils down the few factors that experience has proved to be practical and applicable in every day use and expresses them clearly, sanely and attractively. A very useful handbook for student or teacher.



**THE TUNNEL THRU THE AIR;** By William D. Gann. (*Financial Guardian Publishing Co., New York, N. Y.*) This is a work of fiction, embodying a bit of everything from poetry, science and philosophy to statistics and economics. It purports to be a back slant at the world in the year 1940. The year 1940 is not so far distant that many of us may reasonably hope to sit tight until that time and see how the story unfolds itself. It is interesting to note that this book, written in 1927, gives among other forecasts, the prediction that Mr. Calvin Coolidge would not be renominated in 1928. He wasn't. But the author spars around a bit in regard to other presidential possibilities. The Basis of his prognostications is interesting. There is not the slightest doubt that Mr. Gann has an exceedingly elastic vision. Many of his deductions we sincerely hope may be realized. Many of them we shall devoutly pray to be delivered from.



## ASTROLOGY



**THE EARTH IN THE HEAVENS;** By L. Edward Johndro, and **THE STARS,** by the same author. *Doherty Publishing Co., San Bernardino, Cal.*) The first volume mentioned gives the Ruling Degrees of Cities, a valuable chapter on Precession. Rules for calculat-

Ascendants and Mid-Heavens, are given, also chapters on locality angles, verification by world events and applications to nativities. This, we believe, is a book that has been awaited by many students and it is one that will create a real appreciation. The second volume has for its object, to show how, why and where the stars in any part of the heavens relate to places and nativities. This is what many students and as many critics of the Art equally would like to know. Mr. Johndro is a mathematician. He does not indulge in the usual vagaries and empiricisms of astrological writers who rush to betray their personal ignorance in print. Johndro's books are eminently worth while to, the astroscientific student who seeks above all, to have a substantial foundation of fact for this theoretical and intuitive work.



**THE OKLAHOMA PSYCHOLOGIST.** A new publication edited by Albert E. Galloway, Jr., and hailing from Will Roger's home State, Oklahoma, more specifically, Tulsa. Devoted to psychology, astrology and mental science. Issued monthly by the Oklahoma Astrological Society.

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**WORLD'S SERIES SUN SIGNS;** By Kevah Griffis. (*Publisher, the Author*). A series of articles on Zodiacal types, that formerly appeared in the Magazine Section of the *New York World*. These articles elicited mark approval at the time, and the author has been

induced to put them in a form available to all students of the Art. Kevah Griffis needs no introduction to students of Astroscience. As a proficient practitioner and a sincere student, she has embodied in this brochure the results of several years of professional experience ranging from New York to Los Angeles. It is a book every student should have for convenient reference.



**THE SOLAR EPOCH, or Horoscope of Destiny;** By Sepharial. (*W. Foulsham & Co., Ltd., London, Eng.*) A new work by Sepharial, showing that the composite nature of man cannot be estimated from the birth horoscope alone but, as there are body, soul and spirit to be considered, so there are terrestrial, lunar

and solar epochs uniting in their action to the production of the incident of birth. This subject has been taken up in several directions as the seemingly all-important item of specific research among astroscientists today. Anything therefore, that the well known author has to contribute, will be welcome by the ever-increasing number of students of the "Divine Science." An excellent little treatise, comprehensive, logical and clear.



**ASTRONOMICAL EPHEMERIS;** By A. M. Grimm. (*Verlags und Druckerei Genossenschaft Memmingen, Bayern, Germany*). A very complete Ephemeris, richer in material than the Raphael, altho we do not opine that it will supplant the latter in general popularity.

It contains valuable tables for the conversion of time in various calculations and a mass of general and specific astronomical and astrological data without indulging in prophecies, predictions or any thing of the sort. Those practitioners who value unusual accuracy will find this Ephemeris especially desirable.



**ASTROLOGY AND BIRTH CONTROL;** By E. H. Bailey. (*W. Foulsham & Co., Ltd., London, Eng.*) A handy little volume embodying the results of fifteen years of research work by this well known author. The "real and true basis of birth control from Astrological

and Psychological standpoints" is given, together with a number of very remarkable demonstrations of the lunar and Zodiacal connecting links between the various stages of human generation, which go to prove not only that every child is born at a specified time, but also that it is possible to bring children into the world when planetary influences will ensure highly developed beings—physically, mentally and morally." Maybe this is the remedy for crime waves which seem to be the only genuine "permanent waves."



**THE ASTROLOGICAL BIRTHDAY BOOK;** By Hazel L. M. Fauber. (*Laidlow Bros., New York, N. Y.*)

A very attractive and convenient hand or desk book, providing places for the autographs or names of friends, with zodiacal or sun sign readings. Names of celebrities are also given under their respective birth dates. Excellent for personal use or as a gift book.



## MY VIOLIN

*Dedicated to my Father, W. B.  
McLaughlin, who made and  
gave me my Violin*

By ELSIE BELLE McLAUGHLIN



**V**HAT a beautiful, healthy, happy tree that must have been. I fancy I see it now, first a tiny whip. Nourished by the glorious sun and Spring showers it grew in the warm soil. Surrounded in a deep forest by its brothers and sisters it was king of them all with its branches stretcht far and wide.

Healthy it must have been to have such a beautiful grain and happy too, it must have wanted to burst into song and sing like the birds that built their nests in its branches, but then it had to be content with bursting forth into buds and leaves.

There it had stood many years, perhaps a century in its happy environment, when one sad day rough men with the same kind of minds came with sharp axes and cut the weeping tree to the ground, every blow an excruciating pain.

Little they thought or cared what became of it and it was sent to a mill where a saw with very sharp teeth made it into slabs. That was years ago.

Fortunately one of the little slabs was guided in the hands of a genius, a Master of his Art who loved his work. With patience and care he carved the little body very tenderly that had grace and such lines of beauty, like velvet inside and out. Although it had lain dormant for years that little slab, its age had ripened it as age and experience broadens the human, when at last after many, many hours of work in tuning to get proper vibrations it was reincarnated into a new world where it could use the voice it had wanted to use so many years ago. Oh, what a voice so rich in quality.

When the Master had selected a rich brown for coloring the little curls in the back it looked like tiny satin ribbons waving in a soft breeze.

It is a thing of beauty, but even thru that one can see a sad expression. Perhaps it is filled with secrets and memories

of its former life. But when the performer draws the bow over the strings and sets the little body in vibration it adapts the same mood and is happy with him. Then as the bow leaves the strings the last tone dies away, it resumes the same expression as before, tucked away in its plush lined case with its memories and secrets too sacred for human lips, too deep for human minds.

What a pity more of those little slabs do not fall in the hands of a Master that they too may express themselves in voice.

## PARAGRAF TRUTH

By DR. SETRAC G. EGHIAN



**O**PPORTUNITY is not a haphazard flying thing that man must wait in watch for and catch as he can.

Man's opportunity is not created by forces external to him, so that once lost is lost forever.

Opportunity is a proper circumstance within a proper time to execute an aim. Every minute that passes is a part of the time leading to the opportunity man desires.

Man is the creator of the supply of his need and whenever he creates it, in spite of all opposition, it will reach him in due time. And so man creates his own opportunity and once it is created it will not escape him. The opportunity that man thinks he has missed was not his own creation, but he was only trying to grasp something that fell on his way by accident.

When man centers his thought on a thing, he creates certain ties that will in due time draw it to him. So called temptations to commit lower deeds are man's own creation, by concentrating his mind upon those deeds. They are nothing but opportunities made beforehand.

Temptations do not surround man by the hand of God or devil, or come by mere accident. To free himself from temptations of evil man must clean his mind of thoughts of evil kind.

To create opportunities that would help man to advance his higher nature, he must meditate and aspire for a higher aim in life.

Man is his own devil or angel by the power of his own thoughts.



## New Astroscientific Publication in New York City

As we go to press, a copy of THE NEW YORK ASTROLOGER comes to our desk. The present issue is No. 4 of Vol. 4. The new publication is a Quarterly and is owned, edited and copyrighted by Miss Elizabeth Aldrich. A horoscope of the so-called Grand Duchess Anastasia and an article of "Astrology and the Education of Children" appear to be the leading features. The present issue is interesting and we bespeak a healthy development of this addition to astroscientific literature.

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ASTROLOGICAL BULLETIN, Los Angeles.  
ASTROLOGY, London.  
BIRTH CONTROL REVIEW, New York, N. Y.  
BRITISH JOURNAL OF ASTROLOGY, London.  
BUILDER, St. Louis, Mo.  
CHRISTIAN ESOTERIC, Applegate, California.  
CHURCH INVISIBLE, Jamaica Plain, Mass.  
FEDERAL INDEPENDENT, Sydney, Australia.  
FORTNIGHTLY FIELD NOTES, Los Angeles, California.  
INDIANA FREEMASON, Franklin, Ind.  
JOURNAL, NAT'L ASTROL. ASSN., Los Angeles, California.  
KNOWING PEOPLE, Birmingham, Mich.  
L'ASTROSOPHIE, Carthage, Tunis.  
L'UNITE 'DE LA VIE, Montpellier, France.  
MASONIC OUTLOOK, New York City.  
NEW AGE, Washington, D. C.  
NEW YORK ASTROLOGER, New York, N. Y.  
OCCULT DIGEST, Chicago, Ill.  
OCCULT REVIEW, London, Eng.  
OKLAHOMA PSYCHOLOGIST, Tulsa, Okla.  
PRACTICAL ASTROLOGY, San Francisco, Cal.  
REVUE METAPHYSIQUE, Paris.  
SCIENCE OF PRE-NATAL ASTROLOGY, San Francisco, Calif.  
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Of "Mercury" published quarterly at New York, N. Y., October, 1929.

STATE OF NEW YORK, } ss.  
COUNTY OF NEW YORK, }

Before me, a Notary Public in and for the State and County aforesaid, personally appeared George Winslow Plummer, who having been duly sworn according to law, deposes and says that he is the Editor of the "MERCURY", and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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Publisher, Mercury Publishing Company, 321 West 101st St., New York, N. Y.

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Managing Editor, None.

Business Manager, G. F. Waite, 321 West 101st St., New York, N. Y.

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